The Pacific, A Weekly Religious and Family Paper, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "The Publishing Company of the Pacific,"—an Incorporated Company. The Directors for 1881-3 are: S. S. Smith, A. P. Flint, W. M. Searby, I. P. Rankin, S. F. Bufford, S. A. Chapin, John Kimball, E. O. Tade and P. S. Knight.

The Pacific.

Pacific Theological Seminary

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Sketches of Japan. No. VII.

BY REV. ORRAMEL H. GULICK.

Japan's Success in Opening Korea.

In 1597 and 1598 A. D., the Japanese armies, under two of her most famous generals, invaded and overran the peninsula of Korea, taking her castles, burning her cities, and laying the whole country under a tribute which continued to be paid for some years.

Since the opening of Japan by Commodore Perry, Korea has remained the only sea-girt nation that has successfully excluded the commerce of the world from her borders. An effort of the French to enter the land was repelled with bloodshed. The armed invasion of seven or eight years since, under the American Admiral, John Rogers, resulted in loss of life without any compensating gain or glory to the invaders.

At about the same time, the Koreans sent an insulting message to Japan, taunting this nation with having forsaken the teachings of Confucius and the sages of the East, and having become imitators and followers of the barbarian nations of the West.

About four years since, the government of Japan sent several ships of war to Korea to make a treaty. The lesson so well taught this country, by the astute American Commodore, twenty-nine years ago, was well remembered, and the same forceful, dignified persistence bore like fruit. A commercial treaty was made with Japan. Certain ports were opened to her ships and her merchants. For three years the latter have maintained an increasing and doubtless profitable trade with the poorest of all semi-civilized nations. It has been well known that as in Japan during the earlier years of intercourse, so in Korea, during these three years, the country has been divided into two bitterly hostile parties, the one favoring, the other opposing all intercourse with Japan and all out-lying countries.

A few weeks after the successful initiative steps for a treaty with America, taken by Commodore Shufeldt, and about two months ago, this conflict of sentiment found expression in a murderous attack by an armed mob upon the Japanese minister and legation at the Korean capital and also upon the Korean king and his progressive ministers.

The leading rebel and head of the reactionary party was Tai-in-kun, the king's father, who, during the king's minority, was for many years the regent of the realm. This wicked "coon," during the attack upon the palace, told the king that the mob would kill the queen, and she must at once take poison to avert so great a disgrace. The dutiful son of a king promised to see the high behest of his father accomplished. So the queen died and was buried, and the Korean court went into mourning.

Thirteen of the Japanese legation attendants were killed, while the Minister and his brave companions fought their way through the mob and to the coast, whence, by the friendly aid of a British ship of war they were brought safely to Japan.

The Japanese government, with its accustomed promptness, at once sent back their minister, accompanied by a force of perhaps a thousand men and several ships of war. Thirty thousand men at once offered their money or their persons to the government to avenge the Korean outrage. The Japanese minister found the Korean king and court in such deep mourning for the queen that they could scarcely listen to his demands. But pressure of his just demands resulted in an agreement for payment of 50,000 *yen* to the relatives of the murdered men, and 500,000 *yen*, say value of $350,000, indemnity to the Japanese government.

At this stage of the proceedings China stepped in with an armed force of several thousand soldiers, asserted her rights as suzarain, took the arch-rebel, Tai-in-kun, a prisoner to Pekin, where he now remains.

The murdered Queen of Korea has emerged from her hiding place and entered the palace in triumph. The king's ministers are now all liberals—that is, favorable to foreign intercourse.

"So We, being many, are one Body in Christ, and every one Members One of Another."

I had the good fortune, recently, to witness an illustration of the twelfth chapter of Romans, performed by human characters. Pardon the word *performed*, but you must acknowledge it was well *acted*. Is there a pleasanter sight upon earth than the gathering together of God's children from the north and the south, the east and the west, for the purpose of telling the "old, old story" of their love? I wish I could picture to you the scene as it impressed me. Such a variety of faces and expressions. There was the good brother who was plainly "rejoicing in hope," while beside him sat "patience in tribulation." The brother who "could not think of himself," and the one who could "condescend to men of low degree," The "prayerful" and the "fervent," the "kindly affectioned" and the "peaceable." The man who could show "hospitality to the saints," and that mighty conqueror who could "feed his enemies." Prominent among these followers of the Lanb, I noticed a "soldier of the cross." Always foremost in the ranks, his spare gray locks falling to his shoulders, the words of Paul seemed to glide from his lips as if they were his own: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To me, he was a picture of consecrated strength. One divine seemed to represent the long "amen" among the "jots." Even "Joseph" came, accompanied by his brothers; a living testimonial to the possibility of "living peaceably with all men, forgiving all evil." As I looked upon this household of the Lord, I thought of the grand Association to be held in the mansions above, and in spirit "I longed to be there." I said to myself, surely these Christians have "overcome evil," and being "transformed," are trying to prove what is the good and acceptable and perfect will of God." "Having gifts differing according to the grace given them," each seemed waiting an opportunity to fulfill his alloted part, either to "prophecy" or "minister," "exhort" or "rule"—"in honor preferring one another." In speaking of this meeting I must not overlook the "mothers in Israel," for what would the church be without them? We must honor them as Christ did. To them He lett the tenderest part of His nature. It was their hands he fitted for the labor of love; to soothe the sick, to wipe away tears, while cheering the weary with womanly words, and to prepare the food which, by sustaining the body, nourishes the soul. How many noble men acknowledge that the first seed of truth was sown in their hearts by a loving mother. The college and the world may have polished and pruned, but it was her faithful instruction which caused it to spring up, after having rooted itself firmly, and her eye which detected the first young shoot noticed only by her and her God. In this assembly I beheld "Marys" and "Marthas," and was convinced that they had both "chosen the good part which would not be taken from them."

"As the mountains are round about Jerusalem,
So the Lord is round about his people,
From henceforth even forevermore."

WORK.

From the Hawaiian Islands.

Last Sunday evening, Mr. Hallenbeck closed his labors here by a large farewell meeting in the Kaumakapili church. In all respects, the revival which has accompanied his work has been the most remarkable in the religious history of the Hawaiian Island. It has reached a class upon whom heretofore no impression of religious things has ever been made. Converts have been gathered from foreigners (Europeans) of different nations, from Portuguese, half-castes, full Chinese and half-Chinese. This last class, especially difficult to touch, before this, have felt the universal influence of the Holy Spirit, and from it have come some of the brightest converts. There has been the feature, perhaps not peculiar to this revival, of great combativeness at first on the part of those who afterwards were brought to submission and a warm support of the truths taught, and the method of working. The good which has been done eternity alone will reveal. We rejoice as we look about the church to see men and women who a little while ago were strangers to God, and enemies of the cross of Christ, who were never seen in the house of God, now the most hungry listeners to the word of life, and the closest followers of the Lord. And they work, too. It is a most cheering thing that they do not feel that all this change has been wrought in them for themselves alone, but in the true spirit of religion they want to "tell others the story," and impart to them of the good they have received. Another hopeful sign is the distrust so many of the converts feel in themselves, and so they depend more entirely on the keeping power of Christ. Perhaps at Wailuku the Spirit has come in mightier power than in any other place. The work still goes on there. Dr. Lane, who has won the hearts of the whole community, works in most loving humility for the Lord, looking after the individual members of his flock like a faithful shepherd. He was most earnest in his desire to have Mr. Hallenbeck remain, and garner for the Lord still more of the ripened grain. He will follow up the work done by Mr. Hallenbeck, and do all in his power to build the recent converts up into strong men and women in Christ Jesus. There has been a large addition to his church since the work began, and others will follow at other communions. The Christians themselves, many of whom say they were never converted till this revival, are now wide awake, and very much in earnest in doing the Lord's work. They see now the pleasure as well as the duty of it, and the obligation which their own salvation imposes on them to carry the same salvation to perishing souls. Several Bible-classes have been started for the study of the word. I think Christians feel this year more than they did last, that the blessed work is of the Lord and not of man—that he will carry it on, using his own instruments—and that his instruments are souls most entirely emptied of self and depending most on the Holy Spirit to fit them for service. Mr. Hallenbeck's farewell meeting drew together perhaps the largest religious gathering which ever met in Honolulu. It was held in the audience room of Kaumakapili church. The room is still unfinished, and this was an advantage in keeping it cool when so packed as it was this evening. The service was appointed for 7:30 o'clock, and at a quarter past six the church was full of the Hawaiians who, having never any regard for the value of time, were more than punctual. The house filled so quickly with Hawaiians, that the majority of the large number of foreigners who came were obliged to go away without even entering. The order of exercises was like that at other Gospel meetings. A service of song preceded the regular meeting. An excellent choir, composed of the members of Kaumakapili and Fort-St. church choirs, was on the platform. The regular service opened with the Hymn "Crown Him," and was followed by prayer by an Hawaiian minister. The Hawaiians sing with great spirit in Hawaiian "We've Sighted the Golden Gate," and this hymn followed the prayer. The scripture lesson was the first ten verses of Acts iv, read by Mr. H. in English, and by Mr. Forbes in Hawaiian. The subject of the address which followed was "Power for Service." It was addressed especially to young Christians, and was an earnest exhortation to them to follow up their first consecration by emptying their souls of self and exalting Christ till he should come in and take possession of them, and the power of the Holy Ghost should overshadow them and give them the great "enduement from on high," fitting them for service. After the address Mr. H. made a few farewell remarks. He thanked God for directing his steps here, and acknowledged his hand and guidance during his stay. He thanked his Christian helpers, and all those who have upheld him in his work, and also the choir and their leader for their constant attendance and help. The usual testimony meeting followed, crowded with short, ringing testimonies to the saving and keeping power of God, and to the preciousness and fulness of the love of Jesus. The service closed with the hymns "There's a land that is fairer than day," and "Blest be the tie that binds." Mr. Hallenbeck leaves the Islands carrying with him the warmest affection and blessing of the many souls to whom under God he has been a great blessing.

MAILE.

Sept. 21, 1882.

EDITOR PACIFIC: The Golden Wedding of Rev. Lowell Smith and wife will be celebrated in Honolulu, (D. V.) October 28. Her maiden name was Abby W. Tenny. They were married in 1832. His age is 80, her age 73. They embarked for these islands from New London, Ct., in November, 1832, and arrived here in May, 1833. Were two years in Ewa, near Honolulu, and from 1836 up to present time have been living in Honolulu, where he has been preaching in Kaumakapili (native) church up to within a few years. The health of both of them is very excellent for persons of their age. Are still quite active in all good works, determined to die with the harness on. They have tried with God's help to make the natives good Christians as well as useful citizens. Are active workers in the cause of temperance. Mrs. Smith is President of the Woman's Board Missions, and is Secretary of Strangers' Friend Society. They are both members of Rev. S. C. Damon's church; so are their son and daughter. Their son, A. L. Smith, is an active Christian, and is Superintendent of a native Sunday-school, which is in a prosperous condition. The session is in the afternoon. In the morning he has a class in Sunday-school in Kaumakapili church. Their daughter, Mrs. Dillingham, is also an active worker and does much good. Great will be the reward of all those who love God and labor for the salvation of souls. The following are names and ages of the old Missionaries now residing on these islands: Rev. D. B. Lyman, 79; Mrs. D. B. Lyman, 77; Rev. Titus Coan, 81; Rev. Lorenzo Lyons, 75; Rev. Lowell Smith, 80; Mrs. Lowell Smith, 73; Rev. W. P. Alexander, 77; Mrs. W. P. Alexander, 72; Rev. John D. Paris, 73; Mrs. J. L. Emerson, 76; Mrs. H. R. Hitchcock, 74; Rev. Elias Bond, 69; Dwight Baldwin, 84; Edward Bailey, 68. There are others here who came out for the American Board who are in business for themselves, such as S. N. Castle and E. O. Hall, who have been in business for many years in Honolulu. Jas. W. Smith, M. D., located at Koloa, on Island Kaui, and Dr. C. H. Wetmore at Hilo. Mr. H. Dimond and wife reside at Honolulu. Mrs. W. C. Shipman, now Mrs. W. H. Reed, resides in Hilo. The above named I think are all of those residing on the islands who came out for American Board many years ago.

JAS. ADAMS MARTIN.

The young people of the South church of Springfield, Mass., turn their church parlors on Sunday after-noons from 5 to 7½ o'clock, into a free reading-room supplied with religious papers.

Letter From Maine.

BY REV. J. C. HOLBROOK, D. D.

THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions has come to this city the past week, and gone. It was one of the most numerously attended of its seventy-three anniversaries, and one of the best. It was estimated that over six thousand people from abroad have been in the city; 3,300 were lodged here, and the great City Hall, which can be packed with about 3,500 persons, has overflowed, and two churches were filled a good portion of the time. A deep spiritual influence has pervaded all the sessions, and a degree of enthusiasm for the cause of foreign missions has been manifested, that has never been surpassed, if equaled. I shall not attempt to report the proceedings, as you will find the full accounts in your exchanges. The *Daily Press* of this city gave *verbatim* reports and then gathered them into an extra, and the whole large edition was exhausted in one forenoon and a second is to be issued. Of this supplement the editor says:

"The hundred and twenty-five thousand words contained in it speak for themselves. The report of the meeting is by far the most considerable undertaking ever ventured by a Maine paper, and the fullest newspaper report that has ever been made, of the doings of the Board. Our readers can form some estimate of the labor, expense, time and material employed, by comparing this edition with the books put out by the great publishing houses. Let the comparison be made, for instance, with the well known 'No Name' series, and it will be found that six volumes of that series do not contain the amount of printed matter that appears in this report of the great meeting of the American Board held in Portland last week." And all this was sold at five cents per copy.

Rev. Dr. Mark Hopkins presided, assisted by Vice-President W. E. Dodge of New York. The presence of the former and his noble and weighty words were felt by all to be a benediction. It was interesting also to see by his side Rev. Dr. Hill, pastor of the First Parish (Unitarian) church in this city and formerly President of Harvard College, and to hear a most thoroughly evangelical address from him, in entire harmony with the spirit of the meeting. It was the universal remark, "Nobody would imagine he was a Unitarian." His church edifice was opened and occupied, also, for overflow meetings. The Episcopal Bishop of this State was on the platform and pronounced the benediction at one session. It was also reported that the R. C. Bishop was in some of the meetings.

I cannot do better than to give you some extracts from an editorial in yesterday's *Daily Press:*

"The great meeting of the American Board is over, and we think that we are expressing a common sentiment when we say that a sense of loneliness and regret pervades the homes which were so lately filled with our genial, warm-hearted guests. On every side are heard expressions of astonishment at the magnitude of the meeting, and of satisfaction with its results.

Seldom, if ever, have so many people been entertained with so little apparent difficulty, or with so much mutual enjoyment. Hosts and guests have vied with each other in their expressions of pleasure and appreciation. The skies have been propitious, and our city with its clean streets, fine public buildings, and magnificent views on sea and land, has never appeared to better advantage. The meeting has evidently made a deep impression upon those who were not at first particularly interested in it. It has brought to our city not only many of the leading professional men of the country, but also a large number of the wealthiest and most influential business men, and their presence among us has awakened a new interest in the great cause which they represent. We have been taken on to the heights during the past week, where we could cast our eyes over the broad fields of Christian effort, and the vision which has been opened to us has been full of inspiration and encouragement. The meetings from beginning to end have been sustained on an unusually high spiritual plane. The words which have been spoken have all emphasized the necessity of a positive faith in the cross of Christ; and the facts which have been presented all indicate that that cross is in no wise losing its power over the hearts of men."

The sermon by Rev. Dr. Goodwin, of Chicago, was the key-note to all the services. It was thoroughly orthodox, and in utter antagonism to some of the "advanced views" that are now sought to be made current in regard to a second probation, etc. It was delivered with great energy, and was very effective, and was compared by Dr. R. S. Storrs to the *cyelones*, which, he said, we heard of at the West. Its sentiments were often referred to in the subsequent sessions with approbation.

Sec. Clark stated that the contributions ought to be so increased as to give *three* to every 500,000 people dependent on the Board (100,000,000). Now there is but *one* to every 600 or 700,000 souls. This proposal would require an increase to six hundred ordained missionaries, and a proportionate number of assistants from America. The secretary did not propose so great an increase. The actual number proposed was three hundred more ordained missionaries, twenty-five physicians, twenty-five laymen in various capacities, together with their wives, and two hundred women besides, in the aggregate twice as many workers as are now in the field. Such a proposal might well have appalled any body of men. At the meeting on Thursday morning the proposal was met in an unexpected manner. During all the meetings, the speakers and hearers alike, the reports of various committees, and discussions of the informal committees that gathered and dissolved without design in the halls, all showed no disposition to yield any ground occupied by the Board, or to stop the advance now in progress. The meetings of the Board are always enthusiastic, and this was no exception. On Thursday morning, Hon. Wm. E. Dodge of New York, gave the first impulse by asking if "we" could not double "our" subscriptions, and pledged himself to do so. Instantly similar pledges came from all quarters. Wealthy men promised their thousands; a home missionary pledged a tenth of his meagre salary. It seemed that a hundred thousand dollars were to be pledged within a short time, when the scene ended in a large share of the immense audience rising their feet to signify a pledge of doubling their contributions of the last year. The moment was one of great rellef. It was felt that the contributions of $600,000 desired for the next year were sure to come. The subsequent sessions were marked by an increased enthusiasm, and the crowds that listened to the orators on Thursday evening, appreciated more keenly the eloquent speakers than if they had not shown a substantial interest in the work of the Board.

Sec. Alden's paper reviewing the history of the Board was one of great interest and awakened many tender reminiscences. It should be read by all. But I must refer you for particulars to the printed reports. I will only add that the address of Dr. R. S. Storrs was one of his magnificent efforts, delivered without a scrap of notes; and the farewell address of Rev. C. A. Dickinson, pastor of the Second Parish church and chairman of the commiteee of arrangements, was in excellent taste and was highly applauded. References were made to a future meeting in San Francisco, to which Rev. Mr. Barrows gave a cordial invitation to all. May I "be there to see." The next meeting will be held at Detroit, Mich. I ought also to say that Sec. Mean's paper on the North American Indians was a surprise to all in what it reveals as to what both the National Government has done for them, as well as the American Board. Let all read it and "inwardly digest" it who have been disposed to think they have been neglected or utterly abused. It wat very pleasent to see and hear from Prof. Park of Andover. Your Mr. Barrows also spoke some ringing words and worthily represented the Pacific Coast.

Portland, Me.

W. C. T. U.

The meetings of the Woman's Christian Temperance Union are held at the ladies' parlor in the Y. M. C. A. building, the last Wednesday in each month, at 3 P. M. It is earnestly desired that all members should attend these meetings, and not only members but all interested in temperance work. In reading the Secretary's report of the last monthly meeting of the Oakland Society, I was much pleased with the interest manifested in the different departments of work. That relating to Mrs. Tablette's method of instructing a class of over two hundred children in temperance, was especially interesting. After an earnest talk, interspersed with stories and blackboard illustrations, experiments were made to impress the lesson. "Two bottles were chosen, one containing water, and the other alcohol, the water of life, and the water of death. The children are asked how they shall find out which is water or which is alcohol, as both look exactly alike. She cannot taste, pointing to the blue ribbon she wears; she does not wish to smell, and be reminded of the saloon, so she pours out some in a saucer, touches a match to one and then to the other; then, while the alcohol is burning, she gives a most impressive lesson on the way that alcohol burns the life out of the poor drunkard. This was followed by other object lessons illustrating the power of this terrible appetite to crush out all self-respect, love of home, of family, and of God." The reporter adds, the few who were privileged to hear this admirable method illustrated, were unanimous in the wish that it may be repeated where every mother, teacher and child in Oakland may hear it, and I would ask that San Francisco be included in this privilege. Do we not need even more than in Oakland such teachers? Have we not in our city a Mrs. Tablette, some lady sufficiently interested in saving the children, and especially qualified for this work, who would be willing to give one half day in each week to the children. Abundance of material may be found at Children's Hall on Jackson street, and a room well adapted for this branch of the work. Our late President, Mrs. T. K. Noble, has well said there are no inducements of worldly advantages to be offered to persuade women to give up their leisure hours, and leave their cheerful homes to engage in a work like this, but will they not do it for Christ's sake? I would like to call the attention of all friends of temperance to the good work being done both in our Coffee House and Reading Room on Sacramento street. Circumstances have combined to hinder this work in a measure. The building which they occupy has changed owners, extensive repairs have been made, which have interfered with our Coffee House, and we fear it may necessitate the closing of our Reading Room. This would be very unfortunate at this season of the year. Many young men without homes here find a room pleasantly lighted and warmed, supplied with books papers and magazines, a librarian ready at all times to contribute to their comfort and entertainment. Meetings are held here each week under the direction of Mr. McCoy of the Y. M. C. A. Will the ladies and gentlemen of San Francisco permit these doors to be closed, thereby sending hundreds of men and boys who find their way into our city during the winter months, into the brightly lighted saloons, amid temptations they cannot long resist, though perhaps lured only at first by the cheerful aspect they present?

We are very much in need of books and other publications to replenish this room. Parties having papers, magazines or suitable reading matter they would like to contribute, can do so by sending card to 631 Sacramento street.

S. W. I. T.

The Woman's Board OF THE PACIFIC.

Conducted by a Committee of the Board.

Our Ninth Anniversary.

EVENING SESSION.

We found the Third Congregational church, San Francisco, well filled Wednesday evening, Oct. 4th, by the friends of our Woman's Board. Neat programmes were scattered through the seats, and all things seemed inviting. Rev. W. Frear and Rev. H. E. Jewett, both of whom are heartily interested in missionary work, were upon the platform. The choir, too, was in full force with its orchestral accompaniment of flutes, cornets and flageolets. We were thus reminded of the ancient exhortation, "Praise Him with the sound of the trumpet; praise Him with the psaltery and harp." Let everything that hath breath praise the Lord. Praise *ye* the Lord. The inspiration of which thought must have come to others, judging from the volume of music which arose as we sang the opening hymn:

Mr. Jewett read the second chapter of Isaiah, and led in prayer. Then came our annual reports. First, the report of our Recording Secretary, Mrs. S. S. Smith, which was read by Mrs. Jewett. A report full of interest, giving a detailed account of the progress of our work. Next came the Treasurer's report, read by Mrs. Cole herself, and listened to with marked attention; the facts and figures of which we will publish.

Mrs. Warren, one of our Home Secretaries, then read an account of our auxilaries; an encouraging account, as it told of increased numbers, although recording at the same time some of the shadows of the pictures. Next came the missionary hymn, which was sung with much enthusiasm.

Rev. Geo. Morris, of Alameda, then gave us a short address, speaking somewhat from his own experience, he having been a missionary himself among the South Sea Islanders. He said, "If he were a young man again, nothing would give him greater pleasure than to enlist once more in the cause of missions." He spoke of the condition of woman in heathendom. She could not eat at the table where her lord and master ate; she could not eat the same food; the food could not be cooked by the same fire; she must have a separate place, a separate food, and even a different fire. Many animals are better treated than heathen women. Then he spoke of our condition in a heathen country, and of Woman's Board work as most appropriate.

We wish we were able to give the whole of his stirring address, which interested every one.

Rev. T. K. Noble then, at the request of the ladies, made an appeal in behalf of Stephanos. A collection of sixty dollars was then taken for the child's benefit, which was afterwards supplemented by a private donation of two dollars and a half.

Our delightful meeting closed with doxology and benediction in the good old orthodox way.

Will all the ladies who had written reports at our anniversary please send them to Mrs. H. E. Jewett for use in our Column?

Contributions.

The Sunday Law.

BY J. M. HAVEN, ESQ.

[A paper read before and published at the request of the General Association of California.]

The considerations in favor of a day of rest, and a day for worship, which commend themselves to a believer in the word of God, are numerous, varied and cogent. The subject is one of deep interest as viewed from a great variety of standpoints. The physiologist finds in the weekly Sabbath the restorer of wasted tissue, and the healer of exhausted energies; the political economist demonstrates that larger production and better material are the result of continuous six-day weeks than of seven-day weeks; the student of sociology sees in Sabbath observance the potent factor for the permanence of *home*, and the purification of national life; to the philosophical observer of human history, the Sabbath is the characteristic of progressive civilization; while to the reverent believer in divine revelation, the requirment for a day of rest and of worship antedates all human enactments, was announced before the creation of man, and derives its sanctions from the very nature of God. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

My time is too limited to discuss any one of these various considerations. Dr. Patterson has most ably presented the argument for a rest day drawn from the law of periodicity of rest in nature. Dr. Dwinell has clearly enforced the sacred character of the Sabbath in our civil system, and the clergy and the press—secular as well as religious—throughout our State, are discussing the various aspects of this question. By the pronounced antagonism in its platform of one of our political parties, and the advocacy by other parties of the statutory so-called "Sunday law," the question has become a political one, and forms the one paramount issue at our approaching State election. Our attention is thus concentrated on this issue of the maintenance of the civil Sabbath.

Let us consider briefly the principal arguments put forward in favor of a repeal of the law which forbids the transaction of certain enumerated kinds of business on Sunday. The prohibitory enactments are as follows:

"299. Every person who, on the Christian Sabbath, gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening or maintaining any bull, bear, cock or prize fight, horse-race, circus, gambling-house or saloon, or any barbarous and noisy amusement, or who keeps, conducts or exhibits any theater, melodeon, dance-cellar or other place of musical, theatrical or operatic performance, spectacle or representation where any wines, liquors or intoxicating drinks are bought, sold, used, drank or given away, or who purchases any ticket of admission, or directly or indirectly pays any admission fee to, or for the purpose of witnessing or attending any such place, amusement, spectacle, performance or representation, is guilty of a misdemeanor.

"300. Every person who keeps open on Sunday any store, workshop, bar, saloon, banking house, or other place of business, for the purpose of transacting business therein, is punishable by fine of not less than five nor more than fifty dollars."

I. The objection is seriously made by the representatives of one of the political parties of this State, that these sections of the Penal Code are "sumptuary" enactments. The delegates selected by a party which at the last Presidential election cast a majority of the ballots then voted in this State, in convention assembled on June 21st, 1882, embodied their protest against this statute in the following language:

"*Resolved*, That the Democratic party, inheriting the doctrine of Jefferson and Jackson, hereby declares its unqualified enmity to all sumptuary legislation, regarding all such exercises of the law-making power as against the just objects of free government, and that all laws intended to restrain or direct a full and free exercise by any citizen of his own religious and political opinions, so long as he leaves others to enjoy their rights unmolested, are anti-Democratic and hostile to the principles and traditions of the party; create unnecessary antagonism; cannot be enforced, and are a violation of the spirit of republican government, and we will oppose the enactment of all such laws and demand the repeal of those now existing."

That this plank had respect exclusively to the Sunday law is apparent from the published proceedings of the Convention, as follows:

"The Convention then took up the discussion of the platform by planks.

Outram, of Alameda, made a ringing speech in favor of the Sunday law, and accused saloon men of packing juries to defeat the law. He would not crook the hinge of the knee to catch a few votes. Was not the church vote as good as the whisky vote?

Terry said he was opposed to sumptuary laws in general, and the Sunday law in particular.

Whipple, of Sonoma, made a broad speech in favor of individual freedom and against restrictive laws, but on the question under discussion he would vote to strike out the clause demanding the repeal of the Sunday law.

A general discussion then ensued, after which a vote was taken on a motion by Rogers striking out the clause repealing the Sunday law.

The motion to strike out was lost—167 ayes, 280 noes.

The plank was then adopted as reported."

In a recent speech in this city, by a candidate for Congress, the speaker announced his hostility to the Sunday law of this State and his desire for its repeal, because it was a "sumptuary law." "This law," said he, "is of the same category as the blue laws of Connecticut, which forbade a man to kiss his wife on Sunday." The high source from which this objection emanates, and the numbers who urge it, entitle it to the most careful consideration. *Is* our Sunday law a "sumptuary law?" Webster defines "Sumptuary"—"Regulating expense or expenditure"—"*Sumptuary laws* or *Regulations*, such as restrain or limit the expenses of citizens in apparel, food, furniture, or the like." How the requirement that certain kinds of business shall not be openly prosecuted on one designated day of the week, "restrains or limits the expenses of citizens in apparel, food, furniture, or the like," is not apparent. If it be admitted that, by reason of the Sunday law, citizens cannot, on Sunday, procure the articles which on other days of the week they *can* procure at the "stores, workshops, bars, saloons, banking-houses or other places of business" in said law designated, it does not follow that citizens cannot spend all their money on other days of the week, or be abundantly supplied with all the commodities their varied fancies may require. If the prohibition of certain kinds of business on a designated day, because the people, through their legislature, consider such prohibition essential to the public weal be "sumptuary legislation," then the prohibition of the sale of certain designated medicines except by prescribed individuals and under prescribed regulations, and the prohibition of certain manufactures except in prescribed limits; and the prohibition of keeping open certain kinds of assemblies of men and women, except during prescribed hours—and, in short, *all* prescriptive and restraining legislation, is "sumptuary legislation." Any restraint of unbridled license would be obnoxious to the same charge of "sumptuary legislation."

II. Another objection urged with earnestness is this: The Sunday Law, it is alleged, conflicts with that provision of our State Constitution which declares that "the free exercise of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State." In the words of one of the Justices of the Supreme Court, this is the argument: "It is the absolute right of every citizen to worship God according to the dictates of his own conscience, and to keep holy such days as his own religion may sanctify." "The Jew who is forced to observe the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against *his* religion." The argument is specious, but it is not sound. Its logical conclusion would be the destruction of the police power of the State. The claims of individual consciences may be asserted against any police regulation, as the Mormons assail the national law against polygamy. On this subject another Justice of our Supreme Court has well said: "Under our free form of government, the Legislature of the State has authority, in the exercise of the police power of the State, to establish for the intercourse of the several members of the body politic with each other, those rules of good conduct and good neighborhood which are calculated to prevent a conflict of rights, and to insure to each the uninterrupted enjoyment of his own, so far as reasonably consistent with a correspondent enjoyment by others." * * "By virtue of her sovereignty, the State has guaranteed freedom of religious opinion and worship to all religious bodies and people within her boundaries. But in granting those guarantees she did not divest herself of the power to establish a day of rest as a municipal institution for the people of the State. * * All are equal in the laws, in positions under the law, and in the administration of the government. But thus protected, *all* are subject to the municipal institutions established by the State. And in establishing a day of rest as one of those institutions, the State has the right to determine what day ought to be set apart for that purpose, and how it ought to be observed by the people."

In this principle is found the answer to the position occupied by a branch of the Christian Church with which we have very much in common, and for whose loyalty to Christ and fidelity to Christian principle we all have most cordial approval. The Seventh-Day Adventists complain of the Sunday Law as establishing a day for religious worship which they are, by their consciences and reading of God's word, forbidden to keep holy. But their complaint is based upon an error. The State has *not* set apart Sunday as a day for worship—not as a holy day; but simply as a legal *rest day*—a legal holiday; a day on which no business for the State nor by the State shall be transacted; a day when courts and public officces and schools shall be closed. Recognizing the law, written in the constitution of man's nature, that constant toil without periodical rest is self-destruction, the Legislature, in the exercise of its police power, determined that one day in seven was needful for rest, and selected that one day of each week which met the convenience of the greatest number of the people.

This is the view which has been taken by the highest courts in almost every State in the Union; and it has been uniformly held "that an act prohibiting the keeping open of certain places of business on Sunday is not a religious regulation; and that such an act in no way interferes with the free enjoyment of religious profession and worship. It is purely a secular, sanitary or police regulation, and has been too frequently upheld as such to be shaken at the present day."

III. It is also claimed the Sunday law is a wrongful invasion of the rightful use of private property. That what is right and necessary and lawful to be done during six days, cannot, by legistative enactment, be made wrongful on the seventh. That to prevent any man from using his time or his property on Sunday as he lawfully and rightly may on every other day, is a violation of that right which our constitution declares to be inalienable, "the right of securing, possessing, enjoying and protecting property;" and that it is also a deprivation of "property without due process of law." One of the Supreme Judges, who voted against the constitutionality of the Sunday law, and who stands, as a candidate, upon the platform of the party which proposes its repeal, laid no little stress, in his recent dissenting opinion in *Ex Parte* Koser, upon this objection.

I suggest two answers: One on the plane of civil law; the other on the higher plane of divine revelation and Christian experience.

The question whether it *is* right for a man to use his property in the same way on every day, is the very question in issue. The police power of the State rests upon the exercise of the legislstive discretion as to the limitations which the public welfare require to be placed upon the exercise of individual rights. In a government of the people, for the people, by the people, the will of the people through legislative expression is paramount law, subject only to constitutional restriction. If the legislature determines that the common weal requires cessation of business on designated days, then individual right must yield to the common good. The State has the right—nay, it could not exist without the exercise of the power—to say to any man, "You must use your property in this way, you must *not* use it in that way, because so the highest good of the State demands." It is the right, it is the duty of the State to do everything necessary for its own protection, and its own perpetuation. "There is absolutely nothing that the State may not do in its own self-preservation. When the war cloud rises in the horizon, the nation comes into your homes, it lays its hand upon your husband and your brother, it drags them away from your roof, it puts them in the tented field against their will, and against yours." "The State has the right to shut up any shop, to interfere with any industry, real or imaginary, to stop the wheels of any business, to do whatsoever it will to protect itself from destruction, and no man has any right to stand up and say: 'My rights are interfered with.'" And when our State declares it a misdemeanor to "keep open on Sunday any store, workshop, bar, saloon, banking house, or other place of business for the purpose of transacting business therein," it determines that on *that* day its citizens shall not be tempted to labor, to barter, to trade, but that every facility shall be given them *to rest*. One of the political parties has recognized the necessity. It has said:

"History and experience unite to prove the necessity of preserving one day in seven as a day of rest from labor. Without legislation on this subject, the laboring classes might be compelled to continue in unceasing toil; therefore we are in favor of observing Sunday as a day of rest and recreation; and while we expressly disavow the right or the wish to force any class of our citizens to spend that day in any particular manner, we do favor the maintenance of the present Sunday laws, or similar laws, providing for the suspension of all unnecessary business on that day."

This is a declaration that it is no invasion of private rights for the State to provide for the temporary cessation of all unnecessary labor, to the end that her citizens shall not be compelled to continue in unceasing toil.

But how trifling appears this objection to us, in the light of the divine revelation and of Christian experience! Is it possible that the call to the Sabbath rest and peace can be deemed a call to sacrifice and loss? Is the enforced relinquishment of earthly care and business toil, that so the immortal soul may breathe for one day the purer air of heaven, an invasion of human rights? Oh! What a misconception of the God-given, law-protected day of rest! What an apparent inability to conceive the inestimable blessings, intellectual and spiritual, which the weekly recurring Sabbath brings to human kind! Next to the gift of His son as man's Saviour, the Sabbath is God's best gift to man. To know the power of that gift to bless, man must *take* it. But he cannot take it while hands and heart are full of trade and commerce, and ambition and strifes. To reach the higher, there must of necessity be a leaving of the lower; to breathe the pure, sweet air of the mountain's top, the valley must be left far behind. And we know, my brethren, that exchanging the hours of business for the Sabbath's teaching and rest, is an exchange of the paste bauble for the Kohinoor—an exchange of the hovel for the palace of the king—an exchange of muddy waters for the pure river of the water of life. On God's Sabbath day, our eyes are turned toward the new Jerusalem, our ears catch faint strains of the celestial music, and our brows are fanned by winds that are not of earth. But we can see no vision, we can hear no music, we can feel no breath of heaven, except we "remember the Sabbath day to keep it holy." "For he that is entered into his rest, hath himself also rested from his works as God did from his."

A gentleman was once directing the attention of his friend to the objects of interest visible from his observatory. "Just beyond the river," he said, "is a city which on the Sabbath day can be distinectly seen." "Why," asked his friend, "can it be better seen on the Sabbath than on other days?" "Because," was the reply, "on other days the smoke from the chimneys settles about the city and hides it from sight. But on the Sabbath, when the factories are still and the smoke is gone, the city with its glittering spires, is clearly seen." So, when the smoke of business and the cares of earth are lifted, through the clear, transparent Sabbath air can be seen the City of God, and the pathway leading thither.

"To teach the soul its nobler worth
This rest from mortal toil is given:
Go, snatch the brief reprieve from earth,
And pass—a guest to heaven.

"Six days may rank divide the poor,
O Dives! from thy banquet hall!
The seventh the Father opes the door,
And holds His feast for all."

I offer in conclusion the following practical suggestions:

1. The membership of our churches should be impressed with the importance of this issue at the approaching state election.

2. The civil Sabbath can only be preserved by the votes of Sabbath-loving men, and every Christian should cast his ballot wisely to that end.

3. The conscience of the rising generation must be educated to reverence the Christian Sabbath; to regard it a sacred day, not a mere civil holiday.

Sweet Bread.

Having said something about sour bread, perhps I should write about sweet bread, and how to make it. There is more than one way, but among these ways we ought not to include any that use soda or saleratus as a necessary ingredient. Neither should one depend habitually upon artificial sweetening as sugar or molasses. These are only makeshifts. For sweet yeast-bread, sweet, lively yeast is necessary. Fresh home-made yeast is probably the very best. The labor of making this is small, compared with the bother of watching it, and renewing it in time. Yeast-cakes from the factories seem to me less reliable than formely, as I have found them unneccessarily bitter sometimes, seriously impairing the flavor of the bread. If good, they are very convenient. In setting the sponge over night, there is less danger of souring in hot weather, if the flour is scalded with boiling water for the sponge. This may be less in quanitity than is needed for the bread, and in the morning more warm water may be added, and the whole either stirred thickly and very thoroughly with flour (warmed in winter, if you would avoid delay), or, in making white bread kneaded well, and left to rise in a mass. A very sweet, moist bread is made by scalding all of the flour used for the sponge, and kneading this when light, without dilution with more water. It should rise again, in the mass (if made of white flour), and be well kneaded again when made into loaves, to rise the third time preparatory to baking. This scalded fine flour sponge, when light, may be stirred thickly and thoroughly with either cold-blast flour, entire wheat flour, or graham, and kneaded once lightly, and put directly into the bread pans. This will make sweet bread without the use of sugar, *provided* the yeast is fresh and good. I mean that it will have a decidedly sweet taste. Fresh yeast seems to be more necessary for the brown flours than for the white. The sponge of bread, made of "Entire Wheat Flour," may be made of either the brown or white flour, and so far I like it best with the sponge scalded. But there is danger of scalding the yeast too, in which case the bread will not rise at all, or rise very slowly and imperfectly, as it does when kept too cool. When the flour is scalded, either let it stand until cool enough, or only put in boiling water to make it up into a stiff dough, and gradually thin this with cold water until it is cool enough. Try it with the finger after stirring it up well from the bottom, and do not add the yeast until the batter is not above blood heat.—MINNESOTA HOUSEKEEPER, *in American Agriculturist for October.*

Alexy.

This was the name of the Alaskan Indian who accompanied Commander De Long in his wanderings, after effecting a landing from the *Jeanette*. Alexy hunted for the party, and is often alluded to in De Long's journal. He died from hunger and exposure, with his companions. Lieutenant Danenhower has been furnishing the Washington *Star* with reminiscences of Alexy. He gave his coat to De Long to prevent his freezing, and proved his devotion to duty in every situation in which he was placed. He was from St. Michael's, Norton Sound, and has the following tribute paid to his memory by Lieutenant Danenhower:

"He was finely proportioned, with small, delicate-looking hands and feet. Among the *Jeannette* crew he was a general favorite, on account of his polite manners and readiness to help in any work. He learned the English alphabet, became expert in stuffing birds, and also learned to draw. He was a fine dancer, and often amused the crew by illustrations of Indian war-dances. He was very fond of his family, and at times became homesick, fearing his wife and little boy would not have sufficient clothing while he was away. Before sailing he had made arrangements to have his pay all given to his wife. She will not know of his death until next Spring, and it is thought that some arrangement will be made by which she will receive his pay up to that time."

We urge the duties of Christianity upon the consciences of men; but duties are constraints till they are changed into charms by love. The very word duty is a harsh one until the heart grasps it, and then the lowliest service and the boldest endeavor are cheerfully accepted and welcomed. To win men to the performance of Christian duties, it is necessary to win them to the love of Him who requires them, and to the love of those for whose benefit they are required.—*Dean Stanley.*

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Miscellany.

The Lessons of the Street.

BY JOSEPHINE POLLARD,

On the corners we may find them,
Or in clusters here and there;
In the daytime or the night-time,
All along the thoroughfare;
Standing idly and forgetting
They should earn the bread they eat,
And the many who are learning
All the lessons of the street.

In their homes is naught inviting;
Poverty and want are there;
Wasting demons—thirsting ever—
Serve to keep the cupboard bare;
And the little babies wander
Out of doors on toddling feet,
Quick to learn the lessons taught them
Every hour upon the street.

Shame and Crime their ready pupils
Here of every age, may find;
Sons of wealth and rank, to evil
And to idleness inclined;
In the school of vice progressing,
They with base-born rogues compete,
Who have won a high distinction
From their training in the street.

Maidens fresh in youthful beauty,
Cherished in the heart and home;
Dearly loved ones—vain and thoughtless—
From the fireside choose to roam;
Knowing naught the many dangers
And disasters they may meet,
By their every day attendance
On the lessons of the street.

Many a life that started bravely,
Full of promise, pride and zeal—
Stirred within by holy passions
That the knavish never feel—
Has been overthrown in battle;
Led to sure and swift defeat
By the poison and pollution
Of the lessons of the street.

O ye mothers! train your darlings
So to love their home, that they
With the idle and the vicious
Will not ever go astray.
With a chain of strong affection
Bind them to the safe retreat,
That their minds may not be tainted
By the lessons of the street.

Life in a Montana Frontier Town.

The following amusing description of the mixed life of a frontier town, is given in E. V. Smalley's third paper on "The North west," which is a notable feature of the October *Century*:

The picturesque features of life in a Western Montana town like Missoula are best seen as evening approaches. Crowds of roughly clad men gather around the doors of the drinking-saloons. A group of Indians, who have been squatting on the sidewalk for two hours playing some mysterious game of cards of their own invention, breaks up. One of the squaws throws the cards into the street, which is already decorated from end to end with similar relics of other games. Another swings a baby upon her back, ties a shawl around it and herself, secures the child with a strap buckled across her chest, and strides off, her moccasined feet toeing inward in the traditional Indian fashion. She wears a gown made of a scarlet calico bed-quilt, with leggins of some blue stuff; but she has somehow managed to get a civilized dress for the child. They all go off to their camp on the hill near by. Some blue-coated soldiers from the neighboring military post, remembering the roll-call at sunset, swing themselves upon their horses and go galloping off, a little the worse for the bad whisky they have been drinking in the saloons. A miner in blue woolen shirt and brown canvas trousers, with a hat of astonishing dimensions and a year's growth, trots up the street on a mule, and, with droll oaths and shuffling talk, offers the animal for sale to the crowd of loungers on the hotel piazza. No one wants to buy, and, after provoking a deal of laughter, the miner gives his ultimatum: "I'll hitch the critter to one of them piazzer posts, and if he don't pull it down you may have him." This generous offer is declined by the landlord; and the miner rides off, declaring that he has not a solitary four-bit piece to pay for his supper, and is bound to sell the mule to somebody.

Toward nightfall the whole male population seems to be in the street, save the busy Chinamen in the laundries, who keep on sprinkling clothes by blowing water out of their mouths. Early or late, you will find these industrious little yellow men at work. One shuffles back and forth from the hydrant, carrying water for the morning wash in old coal-oil cans hung to a stick balanced across his shoulders. More Indians now—a "buck" and two squaws, leading ponies heavily laden with tent, clothes, and buffalo robes. A rope tied around the pony's lower jaw is the ordinary halter and bridle of the Indians. These people want to buy some article at the saddler's shop. They do not go in, but stare through the windows for five minutes. The saddler, knowing the Indian way of dealing, pays no attention to them. After a while they all sit down on the ground in front of the shop. Perhaps a quarter of an hour passes before the saddler asks what they want. If he had noticed them at first, they would have gone away without buying.

Two Bites to a Cherry.

"It's just big enough for two bites," said Mary Blossom, parting the cherry boughs to get a good view of that one, wonderful cherry. "Look, Pink."

Pink got on tiptoe and looked. "I can smell it just as sweet," said she. May laughed. "Smell a cherry! O Pink, you're such a funny child. Do you s'pose it's soft?" asked she.

"I guess—it is," answered Pink, breathlessly. "O May, I wouldn't touch it." But May was already squeezing her plump, red cherry between her plump, brown fingers.

"It is," said she; "It's real soft and juicy. "You feel, Pink. Grandpa won't care." Pink put her hands behind her, which was a way she had of saying no.

Maybe grandpa Peake wouldn't care; but he wasn't her grandpa, and he wasn't May's really, only a kind of a step-one, she thought; and this cherry tree was a seedling, and it only had that one cherry, and grandpa was very anxious to see what it would be like when it would be quite ripe.

If it were good, he was going to name the tree "Peake's Seedling;" Pink had heard him say so. So she put her hands behind her and under her apron besides.

"Well, I shall," said May, and she squeezed the cherry again, a great deal harder than at first.

Then what might have been expected happened; the cherry came right off the stem in her fingers.

"O Pink!"

"O May, what made you?"

"I did'nt mean to," said May, slowly, looking at the half-ripe cherry in her hand. "I only squeezed it easy. And it's some green, and grandpa can't tell how it tastes when it's ripe."

"What will he say?" asked Pink.

"I don't know," answered May; and she remembered how solemnly Grandpa Peake could look at her over his glasses, when he had a mind to. "We might put it under the tree and he'll think it blew off itself."

"That wouldn't be fair," said Pink; "and the wind doesn't blow a bit, either."

"Maybe I can stick it on," said May. But she couldn't, though she did get the mucilage and try.

"What's next?" asked Pink. "O May, don't you s'pose we best tell?"

"Maybe— we had," said May. And then they took hold of hands and went slowly up the garden path into the house to the door of the sitting room, with their poor little hearts thumping very hard, indeed; because they had only been at Grandpa Peake's a day or two and didn't feel very well acquainted.

"You help," whispered May.

Pink nodded and then they opened the door, which creaked a great deal, and went in. The minister was there, too; and Grandpa Peake was reading aloud, and his paper rustled dreadfully when he laid it down.

"Well, my dears?" said he.

May and Pink looked at each other, and May schoked up and Pink choked up.

"O gran'pa, I'"—

'Squee, sq ieezed."—For Pink had promised to help, you know.

'Your cherry"—

"And—and"—

"It—it came—right"—

"O—ff! But she squeezed it real easy."

"You don't tell me so!" said grandpa, and he did look over his glasses, though not so very solemnly, after all. "How did it happen?"

They told him; and when it came to the mucilage, grandpa blew his nose and the minister looked the other way. Pink said afterward he made a face.

"Well, I'm sorry," said grandpa; "but you won't do it again, will you?"

"There isn't any more," said May; "and I wouldn't anyway."

"Of course," said Pink.

"I'll forgive you this time," said grandpa. "I suppose there'll be more cherries nex year."

"You see honesty is the best policy," laughed the minister.

"Yes, sir," said May and Pink; and then they went out in the garden again and May said to Pink:

"It is the best way to own right up," which was exactly what the minister meant, though they didn't know it.

Then they ate the sticky cherry, as grandpa had said they might, and it did make just two bites; but t didn't taste as good as the ones grandpa sent them the next summer in a little box labled "Peake's Seedlings."—*Companion*.

Bits of Advice.

BY AUNT MARJORIE PRECEPT.

ON THE ROAD.

Traveling in our country is both comfortable and agreeable, if the traveler will pay attention to a few directions. I suppose, dear little friends, that you have seen fussy and fidgety people on the road, who made themselves and other people unhappy by their behavior. The cars were too warm or too cold, the locomotive was going too fast or too slow, they feared the baby in the next seat had the whooping cough, or they were sure there would be a collision. If on water, they were in terror lest the engineer was racing, and the uneasiness they felt made them wretched.

Now, my dears, listen to me. When you go on a journey you are a passenger; your ticket is paid for; and as you are neither captain, pilot, conductor, nor engineer, give yourself no trouble about the way car or boat is being managed. Never take responsibility that does not belong to you.

The old Romans used to call baggage *impedimenta*. They tried to have as little as they could when on a march. Unless you are going to stay a long time, take no more luggage than is necessary. A little hand-bag or a shawl-strap, with perhaps an umbrella, is all that a young traveler should have to care for on a journey.

When you purchase your ticket, if no older friend is with you to attend to the checking of your trunk, you must see to it yourself. This is very simple. Go with your ticket to the place to which the expressman has taken your trunk, show your ticket to the baggage-master, and he will attach a check to your goods, and give you one precisely like it. You must put this away in a place where you can get at it conveniently, as you must return it to the steamer or railway company when you claim your property.

Never tuck your ticket out of sight or into some out-of-the-way pocket. Have it ready to show the conductor whenever it is called for.

A little girl is sometimes uncertain what to do about her money if she is traveling with a gentleman. For instance, Eda is going to visit Angeline, and at the station in New York she is met by Angeline's brother Dick. She does not wish him to purchase her ticket, but she feels awkward about offering him the money to pay for it.

The proper thing for Eda is to hand her pocket-book to Mr. Dick, and request him to to take from it the amonnt of her fare. The pleasantest way, if the journey be a long one, would be for Eda's papa to give her escort a sufficient sum to pay all her expeases.

People on a journey should not be selfish. Nobody should take two seats when only entitled to one. Two or three merry boys and girls traveling together should be careful not to laugh and talk so loudly that they annoy others. Ladies and gentlemen never do this. You can have a great deal of fun without being conspicuous.

Never neglect a chance to do a kindness to an aged or feeble person. Nothing is more beautiful on the road than courtesy from the young to those who are old or in trouble.—*Harper's Young People*.

Life in Morocco.

No sooner does one land in Africa than he passes into a sphere of tranquility and enjoys a state of rest and calm to which all parts of Europe are strangers. The haste and flurry of life fall off like an irksome garment shed on a hot day; time is of no more account; and worry is impossible amid a population which moves with dignified slowness, and defers all unnecessary exertion till to-morrow.

Whatever may be the bustle of arrival, the clamor of boatmen, the indescribable noise and tumult and vociferation of the swarm that assails the stranger, seizes his property with a hundred hands and threatens to scatter it all over Morocco; whatever may be the tumult of the market-place, with its camels, and donkeys, and dervishes, and conjurers, and beggars in clouds, sellers of lentils and greens and bundles of sticks for firewood, grain, sugar-candy, dates, oranges, pottery, and "truck" of all sorts, powdered with dust; whatever may be, the importunity of sellers and the eagerness to act as guides of bright-eyed boys, who have a smattering of half a dozen languages, and often the courtly manner of young princes, there is, nevertheless, in all this noise and rout a sense of underlying calm, of absence of hurry, very grateful to Europeans, whose nerves, in the development of civilization, have all worked out upon the surface.

There is even something soothing in the ceaseless and monotonous tom-tom of the drums, and the skirmishing and plaintive attempts of the flutes to suggest the minor air they are too lazy to play, and in the spasmodic and die-away ejaculations of the musicians, who sit upon the ground, worrying away at the tunes that are a thousand years old, and will be played with the same industrious idleness a thousand years hence. It requires less energy for the performers to go on with this sort of music than to stop.—*August Atlantic*.

I Can't Afford It.

"Just come and give me a hand's turn at my garden, Jem, of a Sunday morning, will you?" said a workingman, with pickaxe over his shoulder, to an old hedger who was trimming a quickest hedge.

Jem took off his hat, and scratched his head a bit, in his own country way, and then said in reply:

"No, master; I can't afford it."

"Oh! I don't want you to do it for nothing. I'm willing to pay you."

"I can't afford it."

"Why, man, I will put something in your pocket, and I'm sure you're not too well off."

"That's it; I can't afford it."

"Can't afford it? What do you mean? You don't understand me!"

"Yes, I do; but I bain't quick of speech, do you see? Howsomever, don't you snap me up, and I'll tell ye. I bain't too well off—that's as true a word as ever you spoke. Times be mostly hard wi' me, but if I ain't well off, d'ye see, in this world, I've a hope—a blessed hope, my missus calls it—of being better off in the next. My Lord and Saviour said these words with his own lips: 'I go to prepare a place for you, that where I am, there ye may be also.' I learned that text twenty years ago, and I've said it over hundreds of times, when things went cross, and me and my wife wanted comfort."

"Well, well! What's that got to do with your saying, in answer to my offer, 'I can't afford it?'"

"Why, no offense to you, but its got all to do with it. I can't afford to lose my hope of a better lot in a better land. If my Lord he gone to prepare a place for me, the best I can do is to ask Him to prepare me for the place. And you see, Sunday is the only day that I can give all my thoughts to these holy things. I go to God's house and hear about heaven, and I seems to be waiting at one of the stations on the way there. No! no! Man's work for man's day; but, on God's day I can't afford it."

Reader, poor, unlettered Jem had counted the cost of disobeying God's command by breaking the Sabbath. "What shall it profit a man if he gain the whole world and lose his own soul?" —*The British Workman*.

The wealth and fashion of London has been astonished, not to say indignant, at an American, by the name of Arnot, who, at the Hamilton sale ventured to bid against the late National Gallery. He forced it to pay $30,000 for a portrait of Philip IV. by Velasquez.

It is a great deal better to lead a holy life than to talk about it. We are told to let our light shine, and if it does, we shall not need to tell any body it does. The light will be its own witness.—*D. L. Moody*.

JUDAS ISCARIOT.

Lost! Lost! forever lost!
I have betrayed
The innocent blood! O God! if thou art love,
Why didst thou leave me naked to the tempter?
Why didst thou not commission thy swift lightning
To strike me dead? Or why did I not perish
With thou, by Herod slain, the innocent children
Who went with playthings in their little hands
Into the darkness of the other world,
As if to bed? Or, wherefore was I born,
If Thou, in Thy foreknowledge, didst perceive
All that I am, and all that I must be?
I know I am not generous, am not gentle
Like other men; but I have tried to be,
And I have failed. I thought by following Him,
I should grow like Him; but the unclean spirit,
That, from my childhood up, hath tortured me,
Hath been too cunning and too strong for me.
Am I to blame for this? Am I to blame
Because I cannot love, and ne'er have known
The love of woman or love of children?
It is a curse and a fatality,
A mark, that hath been set upon my forehead,
That none shall slay me, for it were a mercy
That I were dead, or never had been born.
Too late! Too late! I shall not see Him more
Among the living. That sweet, patient face
Will never more rebuke me, nor those lips
Repeat the words: "One of you shall betray me!"
It stung me into madness. How I loved,
Yet hated Him! But in the other world,
I will be there before Him, and will wait
until He comes, and fall down on my knees
And kiss His feet, imploring pardon, pardon!
I heard Him say: "All sins shall be forgiven,
Except the sin against the Holy Ghost."
That shall not be forgiven in this world,
Nor in the world to come. Is that my sin?
Have I offended so there is no hope
Here nor hereafter? That I soon shall know.
O God, have mercy! Christ, have mercy on me!
(Throws himself headlong from the cliff.)
—*H. W. Longfellow*.

PETER.

The Saviour looked on Peter. Ay, no word,
No gesture of reproach! the heavens serene,
Though heavy with armed justice, did not lean
Their thunders that way! The forsaken Lord
Looked only on the traitor. None record
What that look was; none guess; for those who have seen
Wronged lovers loving through a deathpang keen,
Or pale-cheeked martyrs smiling to a sword,
Have missed Jehovah at the judgment call!
And Peter, from the height of blasphemy,
"I never knew this man," did quail and fall
As knowing straight that God, and turned and free,
And went out speechless from the face of all,
And filled the silence weeping bitterly.

I think that look of Christ might seem to say,
Thou Peter! art thou then a common stone,
Which I at last must break my heart upon,
For all God's charge, to His high angels may
Guard my feet better? Did I yesterday
Wash thy feet, my beloved, that they should run
Quick to deny me 'neath the morning sun?
And do thy kisses like the rest betray?
The cock crows coldly. Go and manifest
A late contrition, but no bootless fear!
For when thy deadliest need is bitterest,
Thou shalt not be denied; I am here.
My voice to God and angels shall attest,
Because I know this man, let him be clear.
—*Elizabeth Barrett Browning*.

The Cravat.

An English trade journal gives this account of the early days of the cravat: "In 1636 a foreign regiment arrived in Paris, in the dress of which one characteristic was much admired by the people—a neck wrapper or scarf of muslin or silk for the officers, of common stuff for the men, alike tied in a bow with pendant ends, and used by them, it is said, to support an amulet worn as a charm against sword-cuts. Parisians speedily adopted the novelty, styling them first Croats, from the nationality of the regiment, and afterwards cravat. The rich then used embroidered and rich-laced cravats, such as we find shortly afterward used by Charles II, who is charged £20 12s. in the last year of his reign for 'a new cravat to be worn on the birthday of his dear brother.' James II paid £36 10s. for a cravat of Venice lace to wear on the day of his coronation. Toward the end of the last century the cravat was revived and worn of such extravagant size that whole pieces of muslin were sometimes used, and even shoulder cushions, over which folds of stuff were draped, so that it was as impossible for a man to turn his head without wheeling bodily round as for an early coach to turn within its own length."—*Ex*.

It is stated that the number of births in France have been constanlly dimnishing since 1826, and especially since 1876. The decline is greatest in the rural provinces where the land is most subdivided among peasant proprietors. For the last 50 years only three importand towns, Paris, Lyons, and Marseilles, have advanced in population.

A celebrated violin player, returning from Australia, says: "Caste is as marked there as in England. The merchant will not condescend to sit in the parquet if his 'clerk' is there, and the foreman of a carpenter's shop would not sit alongside one of his assistants."

There will be eleven normal institutes held in Texas durng July and August, one in each congressional district. The State legislature has appropriated $4,000 toward defraying expenses.

Good people in Worcester, Mass., are devising means for the erection of a church for the Swedes in that city numbering 3,000. A lot and half the needed amount for the building has been secured.

Miss Alice E. Freeman, a graduate of Syracuse University, has been elected to the presidency of Wellesley College.

The Maine Wesleyan Seminary and Female College is in a very flourishing condition, with a fund of $40,000.

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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, Oct. 18, 1882.

In the article last week on "A Temperance Outlook," by mistake of the printer, a wrong statement was made. The correct statement is, that "the retail value of liquor, sold in the United States, for the year ending July 1, 1881, was about $760,000,000."

One of our exchanges, referring to the conjectural element developed in the recent councils at New Haven and Quincy, remarks: "Hereafter, we trust, if ministers must 'speculate' outside of revelation, they will consume their own smoke and not puff their cinders into the public eye."

At Andover Seminary, 27 students are in attendance, fourteen under-graduates. At Yale, over 100; at Union, N. Y., 120; at Princeton, as many as 127; at Hartford, 45; at Lane, 40; at Columbia, S. C., 18; at Bangor, 26; at Chicago, 21 have entered the junior class alone; at Oberlin, 40 in all.

The General Association of California has earnestly requested all our churches and ministers to set apart and observe the fourth Sunday in October of each year as a "Seminary Sunday." The hope is that every minister will preach on that day at least one sermon on the subject of Theological Education, and the relation of our churches to the same; especially on the relation of our churches to the Pacific Theological Seminary, urging the Seminnry's claim for support and enlargement, and urging each church to find, if it can, a promising lad or young man in its own membership whom the church will both start and aid toward the ministry, with all its power. This year, the fourth Sunday of October will fall on the 22d of the month; and we desire to remind our ministers and churches of the duty that impends. Let a lofty, moral earnestness in the ministers kindle a glorious spirit of enthusiasm in the lads and young men.

In the *Contemporary Review* for August, is a long article on the "Salvation Army," written by one who has known it from the beginning, who gives testimony to its efficiency, and wishes it still larger successes. The writer treats of what the "Salvation Army" is, of its opportunity, and of its methods. He gives six reasons for its increase and spread, and describes five dangers into which it has fallen, or to which it is exposed. The writer unhesitatingly condemns its paper published for the young, and its mode of dealing with children. And he says he is not able to arrive at a clear conclusion as to net results. He prays that "God may give the leaders, by his Spirit, a right judgment to direct its progress and to reform its faults." Some of this "army" are now at work, by its methods, in San Francisco, and it has seemed to us right to call public attention to the utterances of so competent and candid a person as the writer of the article referred to seems to be.

A Prof. H. L. Hoover, some time ago, sent out circulars of inquiry to about fifteen hundred clergymen in the Southern States, asking them to fill out blanks stating how many boys between thirteen and eighteen years, in their congregations, used tobacco, liquor or profane language, or had learned the catechism. The general average of replies, which were not so general as he had hoped, show that out of 100 boys, 35 used tobacco, 22 liquor and 51.4 profane language, and 40 had learned the catechism. The clergymen who make these reports are probably Presbyterian. We must say these returns do not make a very good impression of the rising generation in our Southern States. But would the average report for California boys be better?

The attendance at Sabbath morning service in the Boston Congregational churches, according to figures obtained from the *Advertiser*, of that city, is put down at 9,202, at afternoon or evening, at 5,801. This is the largest morning attendance of any Protestant denomination. The Baptists, while falling nearly three thousand short in the morning, exceed in the evening by more than twenty-five hundred. The small relative attendance of Unitarians at the second service is worthy of remark. The return in their case is 7716 for the morning and only 1610 for the evening. The morning attendance in seven Protestant denominations is set at 37,750; in the Roman Catholic churches at 35,767. The comparison for the evening is of very different complexion: Protestant, 19,268; Romanists, 13,572.

A friend has sent us a New Haven paper containing an account of the examination and installation of Dr. Newman Smythe, in that city. It differs somewhat from the accounts in other papers which we have seen. On the whole, we are gratified with the result, while we cannot accept all of Dr. Smythe's positions as anything more than somewhere near right, and drifting in the vicinity of it. Reading over his statements, we begin to see the reasons for the rejection of Dr. Smythe by the Andover Overseers, in that his poetic temperament and rhetorical style (and lack of massiveness, some say) disqualified him from being a successful instructor in theology. In his "charge," Dr. Duryea said this: "I believe you are in danger—you are a marked man and you are watched. You are a progressive man, and liberals will be hoping to see you come over to their side, and the orthodox will be trying to keep you. I advise you to keep quiet for the next three, four or five years on these mooted questions, but keep thinking all the while. I believe you will be true to Jesus Christ, and I bid you in his name to take heart."

In the Continental Congress of 1775, were heard, June 23d, messengers, who told the story of Crown Point and Ticonderoga, which led to new action for the defense of that region. The same day was passed the act for the emission of $2,000,000 in Bills, known as Continental Currency. At that early day, June 26th, there was a report made from the Committee on Indian Affairs (about keeping Indians on the right side); June 27th an order was issued for committing Gov. Skene, of Pennsylvania, to one of the Connecticut prisons, as a quasi rebel, or obstructionist, who had plans hostile to American liberties. June 30th were adopted the Rules and Regulations for the government of the army. These rules are in 69 articles which fill ten pages. July 6th was adopted the form of an addresses to the inhabitants of Great Britain, setting forth the causes and necessity of their taking up arms. The address fills seven pages of the old pamphlet. The address goes straight to its mark, is full of confidence and courage, and closes with the most devout recognition of the hand of God, and appeals to his goodness. July 8th the Congress agreed to an address to the "King's most Excellent Majesty." It is four pages long. It recites the grievances of the Colonies and begs for their redress. It is very deferential and "umble" in tone, but determined in spirit. On the 13th of July, various forms of "friendly talks" for seven different tribes of Indians were adopted, and referred to "Indian Commissioners." Some days later an address was ordered sent to Jamaica with the hope of inducing the people of that island to join the Colonies in their attempt to assert their rights. A new issue of $1,000,000 in currency was ordered on the 25th of July. The following day a Post-office department was established, with headquarters at Philadelphia, and Benjamin Franklin was unanimously chosen Postmaster-General. On the 28th of July, an address to the people of Ireland was adopted, with the hope of securing more sympathy and aid; and thus for the seventh time, the Congress set forth the wrongs and oppressions of the American Colonies. Finally, after appropriating monies, appointing a committee *ad interim*, and making a new assertion of rights as against a resolution of the House of Commons, of Feb. 20th, 1775, the Continental Congress adjourned the last day of July; having made it certain that there would be no going back, and that Britain must yield, but if they failed and had to be hung, still it was made certain that all would hang together.

Ohio, one of the great central states, has had an election. One of the parties was in favor of taxing especially the liquor interest, and of closing all places for the sale of intoxicants on Sundays. This party, strange to say, has been defeated, not by a very large plurality, but defeated. It is charged that the defeat was occasioned on the one hand by the apathy of some Republicans who refrained from voting, and on the other hand by the running of a separate and separating Prohibition ticket, which drew away some who would otherwise have voted for the Republicans. Probably, the result was mainly caused by the defection of a part of the German element of the Republican party, in the large cities like Cincinnati. This defeat in Ohio may be but a temporary one, and may prove healthful in some ways to the future political conduct of affairs. At the same time, it shows us, and all other states, how desirable it is that all who have the same practical views should campaign, work, and vote together, and not in different groups, where non-essential differences are built up into needless, if not fatal hostilities. It is a pity that in this State, all right-minded people cannot think alike, and pull together on election day.

Is Not a Minister a Citizen?

At a primary political meeting in this city, held a few days ago, a clergyman was suggested as a proper person for nomination as a member of the Board of Education. The suggestion was promptly objected to, not on the ground that the particular individual suggested was unsuitable or incompetent, but on the general ground that he was a clergyman, and as such would of course seek to make use of his official position for denominational ends. The same objection is often made. There is some force in it in the case of clergymen belonging to churches in which the clerical order is trained in an exclusively ecclesiastical way, and regards itself as the devotee and servant of some ecclesiastical authority. But the great majority of Protestant ministers are in no sense so committed to the service of any churchly authority or cause that they would abuse political position for sectarian ends. At least, it may be said that they are in no respect more likely to work for any particular ends of their profession than the members of any other calling in the community would for theirs. The suspicion and proscription of a man simply for the reason that he is a minister of religion is about as clear an instance of illiberality as can well be named.

But there is another suppositon underlying the objection before us. It is that ministers are more likely to be jealous for the good of the church than laymen. That is a natural supposition, it may be. But a good many facts modify our assurance of its truth. Stephen Girard, at least, notably failed to exclude the influence of the Christian religion from the college which he founded, although he did forbid any minister from entering its walls. The unordained gentleman who finished his course within the last year as the head of that college, was just as much devoted to the Bible, and as careful in inculcating biblical principles of conduct as if he had been enrolled as a Presbyter with the church to which as a private member he belonged.

As respects, for example, the question for maintaining positive or what are often called orthodox principles in religion over against laxer tendencies, it would appear that laymen are as often the conservators of faith as the clergymen are. Dr. Tholuck, speaking of the state of things Halle more than a half century ago, when of nine hundred students only five were believers in the divinity of Christ, remarks that three or more of these had been awakened under the influence of a mechanic. We notice that in the very lately reported case of division of opinion regarding the doctrinal position of Prof. Gould in the Baptist Seminary at Newton, Mass., twenty-two trustees voted on the question of his dismission from his post, on the suspicion that he was not so sound as he should be. But of the thirteen votes that were cast against him, ten were cast by laymen. From the standpoint then usually taken with respect to such cases by those persons who would proscribe a minister as a dangerous element in political office, the laymen at Newton would be the more dangerous; for they are more tenacious of the faith than the clergyman in the same communion. Of the 34 votes, too, cast on the question of the late installation of Dr. N. Smyth, at New Haven, the one vote adverse was cast by a layman. All which goes to show that not because a man has Rev. before his name is he a good man for any office; nor on that account is he unfitted for office in the State. He is a man and a citizen for all that. The same measure is to be used in his case as in the case of any other citizen. Is he honest? Is he capable? We suppose also that we must add, Is he available? It may be, and often is true, that the fact of being in the clerical profession does make a man less available for many positions. But while the politician may properly take this into account, he has no right and no reason to object to a minister on the illiberal and narrow suspicion that his profession exposes him to action prejudicial to the public schools. The objection is an insult.

That swiftly moving mass of cosmical dust, (raised, perhaps, by nature in sweeping up her floors) moving in a very eccentric orbit, is still the glory of our morning sky, before the flaming chariot of the sun sets all the east aglow. It may be that this is the comet of 1843, but we have seen no proof of that supposition. It may be that this comet has gone into three parts, but that report needs authentication. It may be that it almost went into the sun this time round, (losing part of its mass) and certainly will fall in next time, but that is only a surmise. Astronomical guessing is often as wild as any other guessing. To us this seems like a very well-behaved comet, portending nothing, rushing on into no catastrophe, in the heat of the sun, or the cold of space Till we know ketter what comets are made of, we need not fear that one of them has mass enough to hurt the earth if it hits it, or force enough to make a blaze in the sun if it plunges into that.

It was the prophetess Diotima, who explained to Socrates that "love is nothing but the desire in men that good should be forever present to them." This may not be the best general statement of what "love" consists in, but it is not a bad one. President Edwards might have said that love consists in the preference for the highest good of being in general. Christ said, (putting it into scientific phrase) that love consists in preferring God supremely, and in regarding our neighbors as ourselves. Diotima might, then, have been nearer to the truth, if she had said that "love is, in fact, nothing but the dominating desire in men that the supreme good should be forever present to them." If there could reign in all bosoms the supreme desire for the highest blessedness of God and all his creatures, (ourselves included) we should become even wiser and better than ever Socrates was. God is the supreme good, and the desire to have such a good forever present to us would make us blest and render all our loving grand and beautiful. Love, such love, is the fulfilling of the law.

In these days much is said and written on "disease germs," and the germ theory of disease. And this is carried so far that one is almost afraid to breathe at all, lest he take them in with his breath, as many of them enter by the nostrils. But, as one must breathe, he must receive all that are floating in his atmosphere, and his only defense consists in keeping himself in so healthy a condition that they will find no lodgment within favorable to their development. Then, outwardly to keep the air as free from disease germs as possible, we are told that "sunshine and cleanliness are undoubtedly the best and cheapest preventives against disease." Therefore, houses need often fumigation, disinfection, ventilation. Sometimes lecture-rooms and churches are confined, damp, sunless. Some people can hardly go to church without taking cold, or breathing disease-germs, which lurk in airs dark and damp. Let all sextons air their buildings well, not in time of service, but all the day before and the day after, and let the sun in also. Churches want light and heat, and not dimness and cold. Any "effects" that are helped by darkness are not of the best for living beings.

Matthew Arnold, in his "Rede Lectures at Cambridge," holds up to reproach all those studies in the physical sciences, or elsewhere, which bear no relation to, and cannot be carried over into "the sense which we have in us for conduct, or the sense which we have in us for beauty." Other forms of knowledge, he admits, may be of some interest to us; but as we could combine them into no useful form, they would prove tiresome and unsatisfactory. So he pleads for the study of language, literature, oratory, poetry, history, and so on, rather than too much natural science. And he is right. "The proper study of mankind is man." Mental science, moral science, logic, rhetoric, government, political economy, and whatever else bears most directly on life, life within and life without—these are the studies to which, in the main, we had better betake ourselves when we study. It may be interesting and pleasant to pick up shells on the beach, and to know something of conchology, but it is of amazing importance to us to study the lives and shape the destinies of the human beings that frequent the shore and walk the margin of our life's solemn sea. Whatever "machines" we may have to run, and wherever it may chance to be, our proper study is humanity, our proper worship is divinity. We are not to harness ourselves as if we were "of the earth, earthy."

SEMINARY SUNDAY!—Some of our pastors have not forgotten the unanimous vote of the General Association by which the fourth Sabbath in October was appointed to be in all our churches, year by year, the SEMINARY SUNDAY. We trust *all* have remembered it. Letters are already mailed to every one of them, reminding them of it, and furnishing some of the more important facts respecting the history of our institutions for the past year. There is in that history abundant ground for thanksgiving, abundant incitements to zeal and prayer. The question of the hour is, *men for the perishing harvest fields*. Let next Sabbath mark an epoch in the history of our churches, because of united prayers, of an enkindled interest, of a more thorough consecration touching the cause of Christian education, and the work of training soldiers for Christ adequate to the battles that must be fought, and the conquests that must be gained. W. C. P.

Home Missionary Cal.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Items from the Annual Report.

Just here other questions may come up—this money, by whom is it disbursed, and how? In short, how is this whole Home Missionary work managed and carried on here in California? Is there anything behind? anything the churches don't know, which they ought?

In the first place, the Executive Committee in New York appoint a Superintendent, and give him a salary and instructions. Besides this salary, provision is made for expenses of travel, correspondence, printing, etc.

His instructions are, besides preaching to the destitute, etc., to exercise a general supervision of the operations of the society within his field. By correspondence and personal visitation he must ascertain the wants of the destitute; assist them to obtain the preaching of the gospel, and instruct and encourage them to develop their own means for its support. He must also receive applications for aid, and make such preliminary examination as may be necessary before submitting them for the action of the Executive Committee; and in other ways labor to insure a judicious and economical application of the Society's funds.

Secondly, For the purpose, largely, to insure a judicious and economical application of the Society's funds, a Permanent Committee is elected every year by this General Association. Last year the Committee consisted of—Laymen, Edward Coleman, Grass Valley; S. S. Smith, S. A. Chapin, San Francisco. Revs. J. T. Ford, San Bernardino; M. Willett, Santa Cruz; I. E. Dwinell, Sacramento; S. H. Willey, Benicia; J. A. Benton, George Mooar, J. K. McLean, of Oakland; and W. C. Pond, T. K. Noble, and A. L. Stone, San Francisco—all not only representative as to locality, but also in whose wisdom, integrity and good judgment, the churches have unquestioned confidence.

This Permanent Committee meet once a quarter. They hear a report from the Superintendent as to the condition and wants of the whole field. Men and measures are discussed, instructions are given to the Superintendent in regard to economy, efficiency and direction of special and general interests. Of late, a schedule of rates or amounts needed, or liable to be called for by the different localities is put into the hand of each member for study and comparison. What applications are then on the Superintendent's table are submitted to the committee for endorsement or otherwise, as the case may be. Care is conscientiously taken that as far as possible each field shall receive all necessary aid, and no field be aided at the expense of another.

Thirdly. The Permanent Committee select six of their number to serve as an Executive Committee during the intervals of the quarterly meetings. This Executive Committee consisted last year of Revs. Noble, Pond, Mooar, Benton, and Deacons Chapin and Smith. This committee meets at the call of the Supt., and its work is the same that would be done if the Permanent Committee were in session.

Fourth. All endorsements or recommendations of the Supt. and committee are submitted for review and final action, to the Executive Committee in New York. As a rule, these recommendations meet with favor.

Fifth. All contributions for Home Missions are remitted to Dea. S. S. Smith, appointed by the New York committee to act as their financial agent. He remits every month by draft the money he may have on hand. The Home Missionary churches report their collections direct to New York.

As a specimen of the supervision and work done by the Permanent and Executive Committees, especially in the matter of appropriation for support of missionaries, it may be interesting to know that the last year the committee recommended the full amounts asked in the following cases, to-wit:

Prescott, Arizona, $1,300; Tucson, six months, $600; $200 each to the churches in Soquel and Sonoma; $300 each to Riverside, San Bernardino First, Lockford, Clayton and Pacheco, Lodi and Galt, San Juan So., South Vallejo, Suisun; $350 to Rocklin and Lincoln; $400 each to Green Valley, Tulare, Little Shasta, Susanville, San Bernardino Second, Alameda, Antioch, Calaveras County, National City, Westminster; $450 each to the field in Scott Valley, to the field in Fresno County; $500 to Reno.

To other churches aid was awarded as follows: Haywards, $150; Rhonerville and Hydesville, $350; Ferndale, $200.

Only in three cases the committee felt obliged to recommend less than asked for. With rare exceptions the vote of the committee has been unanimous on every separate application. The questions of how large the family, cost of living, use of parsonage, ability of people, additional burden of church building or church debt, untrained habits of the people in supporting the gospel, etc., have to be considered in order to a just and right conclusion. Except in cases where necessity is absolute, it is the rule of the committee not to endorse any application larger than that of the preceding year. Sufficient reasons must be shown also, why an equal amount instead of a less amount must be granted for the year to come. It is the aim of the committee to reduce the grants each year, so as to retire, if possible, in regular order, three or five churches from the aided list. This would leave so much more for new fields and other emergencies.

It is well that all should be intelligently informed as to the workings of this Society—a Society open as the day, though not always free from criticism—in order that the more we know the more our hearts will warm with interest in its behalf, and with the enlarged interest come freer gifts and service; and in order to this it is possible the time has come for a new departure in our methods.

As already stated, our apportionment from New York is $10,000; our minimum expectation from the churches, $5,000; or $15,000 all told, for the large territory set apart to our care. The question will arise, "Is that enough?" It is indeed a question, when the prospect of our ever getting more than $10,000 from the National Society is doubtful. Unless the "million a year" is reached, I confess I have no hope of a larger appropriation. And if the million should come in sight—there is Texas, Arizona, New Mexico, Washington Territory, Dakota, Montana, Idaho, Utah, Oregon, Wyoming, Colorado—in fact all the "new West," "Old West," "Great West," as well as the Gulf States and Alaska, and perhaps Mexico, to come forward and claim so much of the million that it would disappear as fast as it came in sight.

Mormonism and the Constitution.

EDS. PACIFIC: I think the cause of truth will be promoted by your giving the following to your readers. I find it in the last number of the *Christian Instructor*, (Philadelphia.) It is sugestive of two things: The danger of Mormonism, and the necessity of such an amendment to the U. S. Constitution as is sought by the National Reform Association. The object of the Association is set forth in its Constitution thus:

"To maintain existing Christian features in the American government, and to secure such an amendment to the Constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land."

The time is not far distant, we hope, when Christian people generally will see that our only safety as a Christian nation is in the establishment of such a principle in the Federal Constitution.

N. R. J.

Mormonism may be dying, but it is dying hard. There was a failure in Utah to hold an election in August, and Governor Murray has appointed the officials throughout the territory whom the Mormons failed or refused to elect. But in defiance of his appointments and the law of Congress, the appointees of the Governor have been refused the records and the places to which they have been appointed. This organized nullification is said to be in obedience to the orders of the Mormon leaders. The old officials who would obey the law are whipped in by counsel and by threats, and thus the polygamists are holding their places in defiance of Congress and the Governor of the Territory. Writs are applied for to enforce the titles of the officials appointed. These will be resisted, and stirring times are at hand in Utah. There may thus be delay in the execution of the law, but the fiat of the American people, a Christian people, has gone forth, and polygamy, a relic of barbarism, must be swept from the land. In the mean time it is stated that the Mormon leaders have employed eminent counsel for the purpose of testing the constitutionality of the Edmunds bill. This test, if made, will involve the question of the morality that is to rule in this country. Is it what is termed "natural morality," or is it distinctively Christian morality? It is sad to think that in having this test made the Constitution of the United States will not afford the help that it ought to give towards the right determination of it. It is silent as the grave on this subject. Our hope in such a trial cannot rest upon it, but upon the fact that Christianity has been almost universally held by the Courts to be the common law of the land. If the Constitution contained what it should contain, namely a recognition of God and of Christ as the ruler of nations, and the Bible as the supreme law of the land, this test question would never be raised. There is peril in the fact that the Courts having nothing in the Constitution to direct and control them, *might* decide this question in favor of the Mormons. The Constitution should be so amended as to place this Christian country beyond the possibility of such peril.

Religious Intelligence

A special meeting of the Congregational Associates will be held at No 7 Montgomery Avenue, on Monday, Oct. 23rd, at 3:30 P. M. A full attendance is wanted.

At the Congregational Club last Monday, Rev. T. K. Noble read a carefully prepared paper on "The recent New Haven and Quincy Councils."

The subject for consideration at the club next Monday will be "Is there a probation after death?" Rev. A. L. Rankin is to present it.

Rev. D. P. Noyes of Mass., Rev. John Kirkby of Kansas, and other visitors were present.

Rev. John Kirkby preached at the First church in this city Sabbath morning. The sermon has been spoken of as a most excellent and effective one. Mr. Kirkby is evidently a preacher that can do most earnest and valuable service for God's kingdom and the salvation of men.

Sabbath evening Rev. D. P. Noyes, who has been supplying the pulpit of the First church, preached a very interesting and instructive sermon on "The possibilities of the future life." Mr. Noyes, after very acceptable services at the First church, in the Club and Association, and in various ways, left for the East on Tuesday.

At the Third church, Rev. Dr. Beckwith preached on "The Knowledge of the Glory of God in the Face of Jesus Christ," and "How to be Honest."

At Plymouth church, Rev. T. K. Noble took up the subject of "Home Missions," and at night continued his course of lectures on the "Inspiration of the Bible," taking the special topic, "The Superhuman Origin of the Bible in the Light of Historic Facts."

Mr. R. F. True, who did such good service here last year as the Assistant Secretary of the Y. M. C. A., is now the secretary of the Y. M C. A. at Biddeford, Me.

Rev. W. E. Ijams, at Green St. church, preached a sermon suggested by the comet. It directed attention to God's handiwork in the heavens. We regret to say that Mr. Ijams may probably be called East very shortly on account of dangerous illness of his brother.

Rev. Joseph Rowell's discourses were "It is good to draw near to God," and "If any man thirst, let him come unto me and drink." Conversions as usual were reported in connection with the services at the Mariner's Church.

Rev. Aaron Williams preached in Welsh in this city.

Good services were held at Eureka Valley last Sunday, as usual.

Sunday night, Rev. Dr. McLean, of Oakland, preached on "The Need of the Sabbath."

Dr. Mooar's subject at Plymouth Avenue was taken from the Sunday-school lesson, "And They all Drank of It." In the afternoon he officiated at Mill's Seminary.

Rev. D. P. Noyes preached at Berkeley Sabbath morning. Quite pleasant reports of the continued success of our work in Berkeley are given. The congregations are very good, and the general outlook exceedingly hopeful.

Rev. Dr. Dwinell preached in Sacramento on "The Method of Salvation," and "The need of Civic Virtue."

Rev. C. D. Barrows and wife were reported in Chicago, Ill., last Sunday. Their return to this city is expected this week.

Rev. M. Willett preached in Santa Cruz last Sabbath upon "The demand for more evidence and how it was met," and in the evening upon "Repentance illustrated."

EUREKA, HUMBOLDT CO.—Four were received to the church on the 1st Oct. The Sunday-school now has twenty-seven on its roll. Affairs look hopeful.

Rev. Dr. Frederic R. Marvin, pastor of the First Congregational church of Portland, Or., has declined the chair of Physiology and Physiological Anatomy in the medical department of the Willamette University.

It is proposed to organize an Association of Congregational Churches along the Willamette River, to be called the Willamette Association, and to extend from Albany on to the south to Portland on the north.

We get good news from the circuit in which Bro. David F. Taylor, of Rocklin, operates. He has been preaching at Penryn as well as at Rocklin and Lincoln. It is possible that a church may be organized at Penryn. One lady was recently received to the church at Lincoln, whose coming seems likely to add real and permanent strength to the effort there.

Rev. Joseph Adams, of Oroville, has been quite sick, but has recovered so as to be able to resume work. The prospects in his field are hopeful.

There will be a festival in aid of the Suisun church on Thursday and Friday of next week.

Rev. John Kimball preached in Stockton, on Sunday last, to good congregations.

The young ladies of Tulare have obtained liberal subscriptions for the repair of their church building, inside and outside.

Rev. D. Goodsil, of Minnesota, will take charge of the Tulare church early in November. He is brother-in-law of Rev. F. A. Field, of National City.

A council has been called to meet at Rocklin on October 31st, to ordain and install Rev. D. F. Taylor.

Rev. C. S. Vaile is filling the pulpit at Santa Barbara for one or two Sabbaths.

The undersigned, Treasurer of the California Chinese Mission, acknowledges the receipt of the following amounts, designed for, and applicable to the expenses of the fiscal year ending Aug. 31, 1882.

I. FROM AUXILIARY MISSIONS, VIZ:

Petaluma: Collection at Anniversary	$ 6 50	
Annual members	26 00	32 50
Sacramento: Annual members.		6 00
Santa Barbara: Mrs. N. P. Austin	1 00	
Miss Annie Dennis	1 00	2 00
Stockton; Annual members		8 00
Total		$48 50

II. FROM CHURCHES, VIZ:

Los Angeles Cong. ch Annual members	$	4 00
Oakland: Plym. Ave. ch., of which from Rev. H. E. Jewett, $5 00		6 00
Rio Vista: Cong. ch., Mrs. M. L. Merritt		5 00
San Bernardino: Cong. ch., collection		12 35
San Francisco: First Cong. ch. collection	16 00	
Annual members	4 00	
W., F. & Co	5 00	25 00
San Francisco: Bethany ch. annual members		14 00
Total		$66 35

III. FROM EASTERN FRIENDS.

Bangor, Me., Hon E. R. Burpee	$100 00
Boston, Mass., Miss Harriette Cartter	10 00
Glyndon, Minn., Mrs. N. M. Willard	30
Total	$110 30
Grand Total	$225 15

This sum is sufficient to remove the deficits reported at our annual meeting, and to carry forward to credit of next year's account, $24.05.

E. PALACHE, Treas, C. C. M.

Received by Stephen S. Smith, for American Home Missionary Society:

S. F. Plym. ch., Mrs. C. L. Atwood	$ 1 00
" " " C. D. Morris	10 00
" First ch	100 00
" Green St., Happy Band	3 05
" Bethany	20 00
Kahului, Hawaii. Rev. G. H. Smith	5 00
Oakland First ch	73 40
" Plym. Ave. ch	35 45
Sacramento First ch	232 00
Santa Cruz	32 00
Martinez	10 00
Ventura, Isabella Wilkins	4 00
Collection at General Association	38 00
Total	$563 09

Last Sunday was a joyful occasion in the Congregational church at Sonoma. Years ago the little church was built, but left unfinished for lack of means. The building looks weather stained, and a coat of paint outside would beautify it very much. It is sustained in part by the Home Missionary Society. The church building is a two-storied edifice, but has never been completed, and the audience room was poorly provided with seating accommodations. When Rev. H. H. Wikoff came to Sonoma, he tried to complete the work of furnishing the church. He succeeded in enlisting the people in the plan of a sinking fund for the purpose of obtaining money enough to carry on the completion of the work. After one hundred dollars had been raised, the little church made a noble effort to complete the work, and after raising all they could in their midst, Mr. Wikoff visited the city, and was kindly assisted by some of the good brethren of the First Congregational church. The result of all this has been that the church has been painted inside, and furnished with new seats and cushions, and has been carpeted. Last Sunday the audience room was again occupied, the congregation having met below while it was being prepared. Mr. Wikoff preached an eloquent sermon from 2 Chron. v: 1, in which he reminded his people of their obligation to God for all his kindness, and that the work of the church was to save souls, and there seem to be strong indications of God's spirit moving in the hearts of the people. The church has never been dedicated, and it is proposed to hold the appropriate exercises for the dedication on Tuesday, Oct. 24th. C.

We are very glad to report the following worthy action of Los Angeles church:

Resolved, That, deeply regretting the peculiar exigencies of our situation at this time, and for some time past, which seem to us to have required the dissolution of the pastoral connection heretofore existing between Rev. C. J. Hutchins and ourselves, we hereby express unanimously, spontaneously, and without solicitation, our gratitude to God for the measure of Divine blessing, which has evidently attended the pastorate of Mr. Hutchins, and has been manifested by valuable accessions to the number of our membership, and by the gradual healing of animosities, so that now, as we believe, there is perfect unity and concord of spirit among us in relation to all our ecclesiastical affairs; and our prospects for the future as a church seem brighter than ever before; a unity and concord of spirit, due in part, perhaps, to the lapse of time, but largely, as we think, to the influence which the pastor has exerted, by studying the things that make for peace, by his earnest and successful efforts to relieve us from the embarrassment of debt, at a most critical period of our history as a church, and kindly consenting to continue to occupy our pulpit during the interim between his own resignation and the arrival of his successor.

Also, our high appreciation of the Christian fidelity and zeal with which he has labored among us, in the ministry of the gospel. Our heartfelt sympathy with him and his estimable wife and family, in the sore bereavement with which a mysterious Providence has recently visited them. Our earnest prayer to God for their health and happiness and usefulness, wherever Divine Providence may hereafter call them to live and labor; and our cordial commendation of them to the Christian fellowship, confidence and love of our brethren in Christ everywhere.

Voted that a copy of the following resolutions, duly attested by the Clerk of this meeting, be presented to Mr. Hutchins, to be used by him according to his own discretion.

The above is a true copy of a resolution and vote passed by the Congregational church of Los Angeles, and by others assembled with them belonging to their congregation, at their regular church and prayer-meeting, Sept. 28, 1882. Attest: P. BOUTWELL, Clerk.

The ladies of the congregation also presented to Mrs. Hutchins, a very handsome souvenir, a silk quilt.

Rev. Mr. Hutchins is, for the present, supplying the Congregational church in Riverside.

The Congregational church at The Dalles, Or., is prospering under the ministry of Rev. David B. Gray, and contemplates the erection of a new church building. The Sunday-school has introduced Dr. Marvin's Gospel Catechism, published at Portland, and is very much pleased with it.

The young people of the First Congregational church, of Portland, Or., have formed a social club to be called "The Fraternity Club."

The Friend, published in Honolulu, gives the Hawaiians the benefit of Portland pulpits. The last number copies from THE PACIFIC Dr. F. R. Marvin's sermon on "Tobacco."

A difficulty between the Congregational church in Forest Grove, and its pastor, Rev. Simon S. Vandersol, has resulted in an *ex-parte* council called by Mr. Vandersol.

Rev. M. S. Croswell, formerly in this State, and for the last two years pastor of the Congregational church in Paxton, Ill., has tendered his resignation in view of the contemplated union of the Presbyterian and Congregational churches in that place. Highly complimentary and appreciative resolutions were unanimously adopted by his church on his departure.

Rev. F. H. Burdick, a graduate of the last class in our Theological Seminary, has accepted a call to the Sixth St. Presbyterian church, D. C.

Oct. 8th was the last Sabbath of the second year of Rev. T. C. Hunt's pastorate at Prescott, and was celebrated by the delivery of an appropriate and very interesting sermon before a large audience. The text was John xiii: 35, "By this shall all men know that ye are my disciples, if ye have love one to another." The discourse upon these words was peculiarly practical and well worthy extensive persual. Most excellent work has been done by our good brother during his two years of labor in that field and the prospect cannot but be hopeful after the faithful and persevering toil. The young folks have given a Sunday-school Concert in our Church at Prescott. It was a decided success.

The Pacific Annual Conference of the M. E. Church, South, has been in session in this city for nearly a week past. The attendance has been good. Bishop Hargrove, recently appointed from Tennessee, presided. He arrived in this State just before the meeting, and this is his first Conference. He will remain on the Coast certainly one year.

Other Denominations.

PRESBYTERIAN.—The Synod of the Pacific held its meeting in Napa.——The Second church of Oakland is working hard for its new building.——Rev. W. M. Hersman has been supplying for Dr. Scott during his absence at Synod.——Rev. J. C. Hill, missionary en route to Guatemala, preached in Howard Street church lately.

It is reported that Rev. John Hemphill, of Calvary Presbyterian church, this city, has accepted a call to a Presbyterian church in Philadelphia, Pa.

CUMBERLAND PRESBYTERIAN. — Rev. Dr. Bushnell has been quite sick from malarial fever, but at last reports is somewhat better.——The Synod met last week at Winters.

METHODIST.—Many of our readers will regret to learn of the death of Rev. Dr. Guard at Baltimore. Dr. Guard had many friends on this coast.

METHODIST SOUTH.—The Conference of the Southern M. E. church was held in Russ Street church, (Rev. J. C. Simmons, pastor,) during last week.

EPISCOPAL.—This city will sustain quite a loss in the departure of Rev. Dr. Platt, who has accepted a call to St. Paul's, Rochester, New York.——Rt. Rev. Bishop Lyman preached at Trinity church in this city last Sunday.——Rev. T. G. Williams is supplying at Petaluma.

RELIGIOUS SERVICES AT THE STATE PRISON—*Ed. Pacific*: Divine service is held in the State Prison at San Quentin every Sunday morning. On the first and fifth Sundays I officiate; on the second Sunday the Romish priest says mass and preaches; on the third, Rev. James Wooworth preaches. The fourth Sunday at present is not engaged, and of course falls to me. I write to say that if any clergyman would like to officiate at the prison on that Sunday in the month, it would please me to have him do so, and I will gladly make the necessary arrangements. Service is held immediately after breakfast is over, at at 7: 30 o'clock in summer, and 8: 30 in winter. It would be necessary, therefore, for the officiating clergyman to come up on the boat the night before. Accommodations will be furnished him at the prison. Address the writer at San Quentin. Yours truly,

WM. H. HILL.

San Quentin, Oct. 14, 1882.

We gladly insert the above notice from Chaplain Hill, hoping that it will secure the needed services.—[ED.

Rev. Chas. H. Pope has resigned the pastorate of the Congregational church, in Thomaston, Maine.

The Seventy-third Annual Meeting of the American Board was held in Portland, Me., beginning Tuesday, Oct. 3rd. Rev. Dr. Mark Hopkins presided. The City Hall was the place of meeting. Five corporate members have died during the year. The reinforcements of the Missions were 40 persons, 13 of these being ordained ministers. Twenty-five Missionaries have returned to their fields after temporary absence.

The receipts of the year were, from donations, $230,403.28; from the four Woman's Boards (Boston, Chicago, San Francisco, and Honolulu), $111,523.33; from Sunday-schools, $6,448.19; from legacies, $105,667.06; miscellaneous, $8,229.35; total, $462,271.21, which exceeds the receipts of last year by $11,057.11. To which add received from the Otis bequest, $189,705.63; making the entire resources for the year $651,996.84. The donations were $1,049.94 less and the legacies $13,398.79 more than last year.

The expenditures were for payment of last year's deficit, $2,059.29; appropriation for the regular work, $459,718,92; new missions and enlargement under the Otis fund, $189,705.63; total, $651,483.84, leaving a balance in the treasury of $493.

Three missionaries have been removed by death the past year: Rev. W. W. Bagster of the West Central African Mission, Mrs. Sarah E. Pierson of North China, and Mrs. Helen M. Clark of the Austrian Mission. Nineteen, however, including eight ordained missionaries and their wives, have closed their connection with the Board.

GENERAL SUMMARY—1881-82.

MISSIONS.

Number of missions	20
Number of stations	84
Number of out-stations	708
Whole number of laborers connected with the missions	2,398

THE CHURCHES.

Number of churches	291
Number of church-members, as nearly as can be learned	19,775
Added during the year, as nearly as can be learned	1,701

EDUCATIONAL DEPARTMENT.

Number of high schools, theological seminaries, and station classes	63
Whole number of pupils	36,865

The number of pages of printed matter, as far as reported, is 31,000,000.

A net increase of 26 in the number of missionaries; a gain of 23 churches; an increase of 80 in the number of native pastors and preachers; an addition of 17 high schools and seminaries of different grades, and of 1,000 youth in them, besides 1,500 more pupils in common schools.

"Nor should we omit in this summary the efforts of the native Christians to help themselves, as expressed by funds raised and expended for their own schools, churches, and religious literature to the amount the past year of over $80,000."

The annual sermon was preached by Dr. E. P. Goodwin, of Chicago, from Acts xiii: 2, "As they ministered to the Lord and fasted, the Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'"

Dr. Clark, in a paper on the "Growth and Needs of the Missionary Work," said:

"Let us now take account of the force at present actually in the field. After deducting those who are disabled by reason of age or infirmity, and those who are as yet unacquainted with the languages required, we shall find not more than one hundred and forty effective men. Add to these twenty missionary physicians and other laymen, one hundred unmarried women, devoted to schools and other work, and the wives of missionaries, most of whom are doing valuable service, and we have only about four hundred men and women as the actual working force, to whom is committed the evangelization of a population twice as large as is found in these United States.

"The simple fact that so large a sum is required as we are now expending—about $650,000 a year—when the number of ordained missionaries is no larger than it was thirty years ago, when the expenditure was only $257,000, is explained by the changes in methods of labor. The number of native agents is three times larger to-day than then, now 857, exclusive of more than 1,000 teachers. The number of out-stations in charge of native preachers in 1852 was 45; now it is 708. The number of schools and seminaries has gone up from 17 to 104; pupils in them, from 969 to 3,898.

"There are calls, on the instant, for from two and a half to three millions of dollars to be devoted to higher Christian education, to the training of young men and women to labor among their own people. The Zulu mission, in South Africa, asks for an enlargement and equipment of the seminary at Adams, to raise up native evangelists for Central Africa; and the time has come when the work in Papal lands, no longer an experiment but an assured success, calls for large sums, not only for Christian education, but for building purposes, as well—$50,000 for Spain, $30,000 for Austria, and $50,000 for Mexico."

The great need of the church, of Christians, and of the entire land, is a deep and wide-spread revival of religion. National prosperity, gifts to public institutions, and progress in education, are not sufficient without the presence and power of the Holy Spirit to accomplish the greatest good. Let earnest prayer be made to God that the Holy Ghost may come down with power, that the church may be quickened, the impenitent converted, and folly and sin restrained.—*Presbyterian Banner.*

Labor to keep alive in your breast that little spark of celestial fire called conscience.—*Washington.*

Obituary.

DUNCAN.—Died—In El Paso, Texas, Sept. 26, 1882, Miss Sallie H. Duncan.

She was the youngest daughter of Mr. Alexander Duncan of Duncan's Mills. From childhood she was blessed with a most pleasing character. She grew up to womanhood devolping a combination of excellencies only pleasing to contemplate. She must have been one of those favored ones who glide so gently into the Christian life that she never could tell when she did not love her Saviour any more than she could tell when she did not love her mother. In health, full of life, she was equally full of love for God and every thing and being that God had made. Some six years ago she exerted herself at a fire, so that a cough followed. At the failure of every agency that affection and skill brought to her aid, she went, accompanied by her sister some two years since, to Florida. The balmy air of Jacksonville and other points had such effect as to almost entirely stop the cough. She seemed nearly well. She expressed a desire to return home, with heart-thanks to the many friends whom they met in the hospitable South. They had come as far as El Paso when the messenger from the throne of God met them. He had orders to take her gently with him to the immediate presence of her Father in heaven, and he did the bidding of an all-wise God. She became the consoler of her sister then, when she said: "It is better that I should go than you, for you are stronger to help dear father and mother at home." So the messenger "breathed upon the warm cheek and it was marble, he touched the ruby lip and it was ashes, he looked on the bright eye and it was darkened, he laid his hand on the beating heart and its low tick was heard no more." He came and went like the breeze of a summer's day. Scarce could it be said that he was there and he was gone. But he has left a breach that can not be completely healed till the loved on earth shall, one after another, be called up to the loved in heaven, now "clothed with white robes and palms in their hands." Most appropriate was the floral exhibition of white on the coffin, and most appropriate the grave in the beautiful Cemetery at Oakland, where the remains of our dear friend, very lovely even in death, are resting.

"Grave! the guardian of that dust,
Grave! the treasury of the skies,
Every atom of thy trust
Rests in hope again to rise."

H. M. L.

The recent death of President Allen, of Girard College, Philadelphia, has called public attention to the provisions made in the will of Stephen Girard against Christianity being taught in the institution which he munificently founded. During Mr. Allen's illness neither his pastor nor any other Christian minister could visit him, and no one could go within the college walls to take part in the funeral services. But the exclusion of minister does not seem to have accomplished what Girard intended. The *Sunday Sdhool Times* says: "President Allen had himself done the work of a clergyman in that college while living, and at his funeral Christian services were there held by Christian laymen. After this his remains were taken into a neighboing church, where Christran liberailty gave free air; and there a score or more of prominent Christian clergyman united with a large assembly in paying another tribute of respect to the life and work of this distinguished Christian layman." The Girard heirs and the trustees of the property of teaching Christianity in the college, while technically obeying the will by excluding clergyman.

Married.

MERITHEW—OVERMAN—In this city Oct. 11th, by the Rev. J. Rowell, Mr. Oliver B. C. Merithew, of San Francisco, and Miss Ollie Overman, of Portland, Oregon.

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As We Forgive Our Debtors.

BY L. E. S.

I had a friend of noble mein,
With heart alive to generous deeds;
A sympathy you've never seen,
So ready to supply the needs
Of those who asked his aid.
A love, at once so tender, true,
And every impulse he displayed
Seemed born of God anew.

So much of Christ's own spirit shone
In all his actions thus toward me,
Methinks it surely might atone,
For one small deed unwittingly
Performed, to grieve me sore;
For by an inadvertent act
My pride was touched, aye, more!
I never can retract.

And though my unforgiving heart
Acknowledges itself as wrong,
Pride does a stolidness impart,
And leaves me still so very strong
To turn my friend away;
For back behind his act I spy
A wonderfully long array
Of innuendoes sly.

As in a mirror I behold
Myself, the only guilty one;
But to his eyes I will be bold,
And never act as though I'd done
One wrong, however small,
E'en though I know the God above,
His vengeance surely will 'et fall,
While he withdraws his love.

'Tis thus, by only one offense,
These human loves are quite destroyed;
All previous good, no recompense
Can bring; we evermore avoid
And shun the path they tread,
While still we hope to be forgiven
For all our sins to God, and led
Up to His home in heaven.

San Gabriel, Cal., Sept. 29, 1882.

Columbus and His Sailors.

When we think how superstition, gradually retiring from the world, still keeps its grasp upon the sailors of to-day, we can imagine how it must have ruled the ignorant seaman of Columbus. The thoughtful, lonely ways of their admiral made him only an object of terror; they yielded to him with wonderful submission, but it was the homage of fear. The terror reached its climax when they entered the vast "Sargasso Sea," a region of Gulf-weed—a tract of ocean as large as France, Humboldt says—through which they sailed. Here at last, they thought, was the home of all the monsters depicted in the charts, who might at any moment rear their distorted forms from the snaky sea-weed,

"Like demons' endlong tresses, they sailed through."

At the very best, they said, it was an inundated land (*tierras anegadas*)—probably the fabled sunken island Atlantis, of which they had heard; whose slime, tradition said, made it impossible to explore that sea, and on whose submerged shallows they might at any time be hopelessly swamped or entangled. "Are there no graves at home," they asked each other, according to Herrera, "that we should be brought here to die?" The trade-winds, afterward called by the friars "winds of mercy," because they aided in the discovery of the New World, were only winds of despair to the sailors. They believed that the ships were sailing down an inclined slope, and that to return would be impossible, since it blew always from home. There was little to do in the way of trimming sails, for they sailed almost on a parallel of latitude from the Canaries to the Bahamas. Their severest labor was in pumping out the leaky ships. The young adventurers remained listlessly on deck, or played the then fashionable game of *primero*, and heard incredulously the daily reports told by Columbus of the rate of sailing. They would have been still more incredulous had they known the truth. "They sighed and wept," Herrera says, "and every hour seemed like a year."

The same Spanish annalist compares Columbus to St. Christopher in the legend bearing the infant Christ across the stream on his shoulders; and the explorer was often painted in that character in those days. But the weight that Columbus had to bear up was a wearisome and unworthy load. Sometimes they plotted to throw him overboard by a manœuvre (*con disimulacion*, Herrera says), intending to say that he fell in while stargazing. But he, according to Peter Martyr, dealt with them now by winning words, now by encouraging their hopes (*blandis modo verbis, ampla spe modo*). If they thought they saw land, he encouraged them to sing an anthem; when it proved to be but a cloud, he held out the hope of land to-morrow. They had sailed August 3, 1492, and when they had been out two months (Oct. 3), he refused to beat about in search of land, though he thought they were near it, but he would press straight through to the Indies. Sometimes there came a contrary wind, and Columbus was cheered by it, for it would convince his men that the wind did not always blow one way, and that by patient waiting they could yet return to Spain.

As the days went on the signs of land increased, but very slowly. When we think of the intense impatience of the passengers on an ocean steamer after they have been ten long days on the water, even though they know precisely where they are, and where they are going, and that they are driven by mechanical forces stronger than winds or waves, we can imagine something of the feelings of Columbus and his crew as the third month wore on. Still there was no sign of hope but a pelican to-day and a crab to-morrow; or a drizzling rain without wind—a combination which was supposed to indicate nearness to the land. There has scarcely been a moment in the history of the race more full of solemn consequences than that evening hour when, after finding a carved stick and a hawthorn branch, Columbus watched from the deck in the momentary expectation of some glimpse of land. The first shore light is a signal of success and triumph to sailors who cross the Atlantic every three weeks. What then was it to the patient commander who was looking for the first gleam from an unknown world?—*T. W. Higginson, in Harper's Magazine for October.*

Dates Worth Remembering.

1110—Glass windows first used for light.
1236—Chimneys first put to houses.
1252—Lead pipes for carrying water.
1290—Tallow candles for light.
1267—Spectacles invented by an Italian.
1332—Paper first made from linen.
1334—Woolen cloth first made in England.
1440—Art of painting in oil.
1449—Art of printing from movable type.
1468—Watches first made in Germany.
1546—Pine first used in England.
1550—Variations of the compass first noticed.
1603—Theatre erected in England by Shakespeare.
1610—Thermometer invented by Sanctorfous.
1590—Telescopes invented by Port and Jansen.
1590—Jupiter's satelites discovered by Jansen.
1625—Bricks first made of any required size.
1626—Printing in colors invented.
1627—Newspapers first established.
1630—Shoe-buckles first made.
1636—Wine first made of grapes in England.
1649—Pendulum clocks invented.
1641—Sugar cane cultivated in the West Indies.
1646—Air guns invented.
1649—Steam engines invented.
1650—Bread first made with yeast.
1662—Fire engines invented.
1756—Steam engines improved by Watt.
1759—Cotton first planted in the United States.
1785—Stereotyping invented in Scotland.
1788—Animal magnetism discovered by Mesmen.
1832—The telegraph invented by Morse.
1880—Telephone invented by Bell.

Quench not the Spirit.

(Anonymous.)

"Mother, that man looks tired and dusty, and I am sure those little children would like a cold drink."

"Nonsense! Why, if they would? You'll have enough to do if you commence waiting on every emigrant that halts under our trees for five minutes."

Some way last Sunday's sweet lesson, that had haunted Annie Snow ever since, came to mind in strange mockery of her mother's rebuff, "A cop of cold water only in my name." She wanted to give it to the dirty, tired-looking children, peering from the white covered emigrant-wagon, but she could not now; the sweet bud of generous impulse was crushed; the tiny sprout from the good seed of the Sunday lesson, trodden heedlessly under foot; the spirit was quenched.

"Mother," said she trembling, a few days later, "I've broken two goblets. I didn't mean to, but"—

"Oh, you careless child? And then you come and tell of it, just as if you were glad! I am more out of patience than ever!"

Annie turned away with slow-filling eyes. She only meant to be truthful in the truest sense. Did it occur to her mother that she would have given her a more severe reprimand if she had not told her at once of her accident?

Once more the sweet Spirit was quenched; the trembling feet had tried the path of truth, but rude hands made it too thorny, and they turned back bleeding and bruised. Ah, what were a thousand goblets in camparison!

Yet Annie loved her mother dearly, for she was not always hasty or unjust, only "nervous" at some times, and exceedingly irritable at all. And when one day, years after, Annie's boy-lover at school gave her the fairest moss-rose buds his little garden afforded, with a whispered word that made her cheek flush with pleasure, she went straight to tell her mother the story.

"Dear mamma," the tremulous voice and speaking eye almost completed the poem, "Dear mamma, may I tell you something?"

"Don't bother me, Annie. I've no time to stop now. I must get this tucking done before dark. Go and set the table for tea."

Quenched once more. Yet the mother would hardly believe it her own work if Annie engaged herself without waiting to tell her mother.

O friends, do we not often forget that to be truly Christ-like we must reverence the Spirit which is moving the hearts of "these little ones"; that of them, not of us, was it said, "Of such is the kingdom of heaven"?

Let us be careful that we "quench not the spirit" which moves them to do any thing generous, loving, truthful, or confinding, though it is not in the most convenient season or pleasing manner, lest these good impulses that would render our latest years our happiest, the holy truth which would be at once a girdle of strength and a coronet of beauty, that sweet confidence which countless wealth cannot buy, be with the Spirit which prompts them, forever quenched.—*Ex.*

The Hon. W. C. De Pauw, of New Albany, Indiana, has declared his intention of presenting Asbury University with one million dollars, provided the citizens of Greencastle will furnish the and necessary for the erection of new buildings.

The University of Mississippi has opened all its departments to women.

To-Day.

Whatever happens or does not happen before this day's sun sets, one thing is certain, we travel a way to-day which we never shall go again. Whatever we do to-day we pass on and leave, just as we have done it. We may take up the work to-morrow, but it will be another part of it. We may do it over some other day, but it will be a different thing. If we pass by and leave open a gate which guards somebody's moral garden, we cannot go back and shut it; we leave it forever. If we plant a thorn in some heart, we never return to uproot it. We may destroy a thousand thorns in time to come, but we need take no credit to ourselves if this one does not grow and thrive. If we pass by a deadly serpent and leave it to fasten its fangs in the unwary traveler by our side, or the unconscious one who comes after, the chances are that the opportunity will not be given to atone for the neglect. The evil thing will not be likely to cross our paths again. All this, and much more, on this quiet day when nothing happens. If a feeling of bitterness is stifled down with a smile to-day, it is not apt to come up to-morrow. If there is a disposition to murmur about something withheld, and it is put down with the thought that "He, who knows our need, is just," that place in our lives is past, and will be taken care of for us. We may feel that the lines have not fallen to us in pleasant places, and that much of the bloom and light which brighten other lives are lost to ours. But if the tempter is put aside with the thought, "I am not in a condition to argue with you to-day, but I know what you tell me is not true, fair as it seems," If we have met this most subtle of all temptations in this way, why we have gained something to-day.

Did you ever think of it—what sometimes belongs to the days when nothing happens? Those are the days which decide eternity for us. The days when something happens bring us out and show what we are. But the quiet days of which we take so little account are the ones most closely connected with the infinite future. In the humblest toil to-day we may be sowing seeds which will blossom in the gardens of paradise. In the lowest walk we may lay our hands on a chord that will sound in the high halls of eternity. We may not tell where the records of to-day will end. It is a field the gate of which was opened for the first time in the morning, and will be closed for all the time at night, but sometime we shall be brought face to face with the harvest.

The day when nothing happens never dawns. We may not die to-day, but if we only knew it, this may be a more fateful day than the day of our death. That day will only close the record. This is one of the days from which the record is made up. There are crises in our lives which must be passed, and often we have no sign when these crises are. The sun shines and the clouds drift, and the birds sing just the same as the very moment when our destinies are decided for this world or the next. And we ourselves may be just as unconscious. But each to-day is a serious thing. If we only realized how serious, it would be impossible to begin it, taken up with our petty cares, without committing the outcome of it to "Him who careth for us." It is our best Friend who controls the affairs of to-day. Commit the day to Him. Leave it in His hands, and then go forward about duty, remembering that we must work out our own salvation. "Trust God as if it all rests with Him; work as if all depended on you." He will take care of to-day, and

"To-morrow never yet
On any human being rose or set."

—*Ex.*

A Curious Clock.

A jeweler and watchmaker of Middlebury, Vermont, has manufactured a curious clock, which acts out to perfection the assassination of President Garfield. The machine is a commn cuckoo cloek, under which is a miniature depot. At the window is a ticket agent dealing out tickets, while at another a telegraph operator is seen busy at his work, and truckmen, porters, train-dispatchers, etcr, are all flying around as natural as life. All these figures are of wood, about two inches long. At the end of each hour, the cuckoo announces the fact, and immediately Garfield appears on the platform on which the scene is enacted, accompanied by Blaine.

Guiteau is seen to follow him, having just alighted from a truck wagon, and as he fires at the President the latter falls. Just then a train of cars comes dashing in and in the confusion all the principal actors are carried into the depot out of sight. After the train dispatcher has given the signal and the train has gone, a small door at the left, opens, and a priest appears, book in hand, in the act of reading a funeral service, while at the same time another door at the left opens and Guiteau appears on the gallows. The priest retires, and shortly after the gallows disappears with Guiteau, and the doors close. This is acted out at the end of each hour, and takes about three minutes.—*Boston Globe.*

POWER OF THE WILL.—A lady was sick from apparant exhaustion, and for a long time had kept her bed. Her pastor, at her request, had prayed and prayed, but she was no better. A new physician one day called. He came to her bedside, and said "I think that the best thing you can do is to get up!" And she got up. "Go down stairs!" And she went down. The next day she was on the street, enjoying a walk after a long, long confinement. "I didn't cure her," said the physician, "for there was nothing to cure. She had lain in her bed so long that her will-power had all gone." His prompt and heroic treatment startled into life her paralyzed resolution.

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Turkish Patrol Reveille, *Krug*	35
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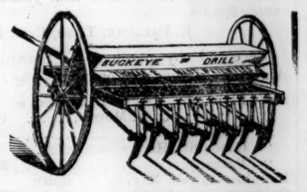
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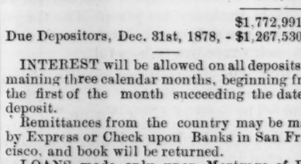
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Notes, secured by mortgages worth double the amount loaned -	$1,462,735 68
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Bonds - - - - - -	99,206 66
Real estate - - - - - -	63,828 39
Cash on hand - - - - -	67,517 31
Due from Banks - - - - -	67,314 00
Miscellaneous - - - - -	1,704 34
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The Household.

The Plague of Drapers.

A woman enters a dry goods store,
Steps to the clerk who stands near the door,
Asks him to show her the latest style,
And she pulls over the goods meanwhile.
She says, "I want a dress for my niece;
Will you please show me that under piece?
Oh! I didn't see 'twas a polka spot,
That is too near like the one she's got.
That piece with the stripes would just suit me,
It's just as pretty as can be;
But she wants a better-covered ground,
With a sort of vine running all 'round.
She don't want too dark, nor yet too light,
Nor a striped piece, nor yet very bright,
I think she'd like what you showed me last,
But do you think the colors are fast?
Cut off a bit before I decide,
I'll take the piece home and have it tried.
I had a dress like that last fall,
And the colors did not wash at all.
I like those patterns there on the end,
I'll take a few samples for a friend.
Now one of this, if you'll be so kind,
And a bit of that, if you'd not mind.
They're the nicest styles I've seen this year,
I most always do my trading here.
I've got a piece that came from here,
I forgot the price—'twas pretty dear.
It's a sort of a dark alpaca stuff,
I want to match it, I've not enough;
Do you think you have it in the store?
My dress is spoiled if I can't get more.
Will you put these samples in a bill?
I'll know where I got them if you will.
I'll take them home; if she thinks they'll do
You'll see me back in a day or two.

Tortilla Making in Mexico.

A richly illustrated paper in the October *Century*, by Robt. H. Lamborn, gives a graphic description of "Life in a Mexican Street," including the following about the tortilla, the bread of Mexico:

"As you approach the interior of the city, at various places you find 'tortillerias,' occupying basements on a level with the street. This national combination of the grist-mill and the bakery holds such an important place in the Mexican domestic economy that we may well afford time to examine a typical establishment with care. The tortilla is eaten by all classes throughout the nation, and it is almost the exclusive food of large numbers of the poorer people. I have met with it at the banquets of cabinet ministers and literary men, and the implements for its manufacture are invariably found in the humblest native hut. Visitors to the Centennial will remember in the Government building a large drawing of the interior of a Pueblo Indian house; this drawing, with a very few variations, would represent the interior of a hundred thousand Indian homes, existing from the borders of Colorado to the State of Yucatan. Maize is everywhere; two-thirds of the cultivated ground in Mexico is devoted to raising it. There is a saying that there are but two prerequisites for a household outfit by an Indian couple contemplating matrimony: a *petate*, or mat of reeds, which serves for a carpet and a bed, and a *metate*, a flat, inclined stone placed upon the earthen floor, on which to pulverize the corn before forming it into cakes for baking. I concur in the estimate of well-informed natives, that so general and exclusive is the use of Indian corn, that, were this crop to fail, one-third to one-half the aboriginal population would perish of starvation. A single frost that, on the 29th of August, 1784, injured the young plant, it is calculated, resulted in the death of over 30,000 persons. A population of millions is dependent upon the success of the crop. Ireland is not so dependent upon the potato, and millions in India scarcely so dependent upon rice, as the Mexican people are upon maize—now the foremost of our cereals, the monarch of our prairie lands, and the arbiter of stock exchanges; it conceals from all who will trace its ancestry, from even the most presistent botanist, every clue to its native valley and to the form of its tropic progenitor.

The tortilla-shop opens with wide doors upon the street, the citizen may stand upon the flags of the sidewalk, buy his cake, and not only obey the injunction of the elder Weller regarding veal-pie, but, while making the acquaintance of the chief cook, may see, examine, comment upon, and, if need be, direct the whole process of manufacture.

Imagine a blacksmith's shop from which the Amazons have driven Vulcan, leaving only the grimy walls, the glowing, unchimneyed hearth, and a store of charcoal piled in a corner. The Amazons have rolled back their sleeves to the shoulder (if they possess such incumbrances) and have placed themselves on their knees upon the stone floor, with the inclined rough surface of the lava *metate* before them. Upon this stone they place, from a wooden tray, handful after handful of corn, which has been soaked and heated in water containing quicklime in solution. This alkaline substance has softened and loosened the exterior coating of the grain that in ordinary mills produces the bran. With a long, round stone, held like a rolling-pin, this corn is rubbed to a coarse paste, which is pushed, as fast as it is deemed sufficiently crushed, upon a pine board placed below to receive it. This paste now goes to the cake-maker, who stands near the fire. She takes a small piece, and, holding her hands vertically, pats it rapidly into a thin disk. This is thrown at once upon a hot earthern plate, where it is soon thoroughly baked or roasted. The tortillas thus made are collected hot into closely covered baskets, and are sold at three cents per dozen to the people who flock around, ready to carry them off in their hands or beneath pieces of protecting cloth. Enormous as is the aggregate of this manufacture, each shop is eminently a retail affair. I once asked the proprietress of such an establishment how many tortillas she would sell for a dollar; she threw up her hands and eyes at the visionary immensity of the transaction, exclaiming: "Good Heaven! I could not count—a very great many!"

Increasing the Value of the Cotton Crop.

Before the war a large share of the cotton seed was a waste product. Aside from that needed for planting, some little was used as manure, but the great bulk of it was thrown away. At present cotton-seed sells readily in Louisiana at $12 to $15 a ton, and sometimes higher. Good judges estimate that the value of the cotton crop has been increased about one-third, adding to the income of the cotton-growing States not far from $100,000,000, annually. The production of this vast sum from a heretofore waste product is due to the inventors of machinery. The seed has a coat of fine lint which the gin does not remove. This is now taken off and utilized, and the shell of the seed is left perfectly smooth and ready for hulling. The huller cracks the shell, liberates the kernels, and discharges the hulls. The hulls or husks are of value as a fertilizer, especially after they have been used as bedding for animals. The kernels are pressed, to extract the oil, the most valuable product of the seed. The cake left in the press after all the oil possible has been extracted, is still a rich food for animals, especially cows in milk; this is ground, and as "cotton-seed meal," meets a ready sale—especially abroad, a large share being exported. The crude oil from the press is clarified, and the residuum from this process is used in making soap. The finished oil can with difficulty be distinguished from the best olive oil, and may be used for the same purposes, including salad dressing. The oil is coming into use in southern families as a substitute for lard in frying, etc., and the coarser kinds for burning and soap-making. That it is much like olive oil is shown by the fact that the best markets for cotton-seed oil are found in those countries which produce the most olive oil. We have been much interested in the development of this important southern industry, and in 1877 described a new huller which has since contributed much to its advancement. We certainly have a great advantage over those countries which must grow the Olive, Rape, Bene, and Poppy, expressly to produce oil, as we have at hand a material from which to produce it, which, in one sense, costs nothing. It is said that there are now about 70 oil mills in operation.—*American Agriculturist for October.*

A Singular Tomb.

There is said to be a tree in the island of Madagascar that eats people up, and this is the way it does it. The trunk is very thick and scaly, looking something like a very high pine-apple. At the top there are leaves six feet long, which hang down almost to the ground. Above the leaves are long white tendrils which wave about in the air. They surround a white plate, or dish, slightly hollowed out and filled with a thick, sweet fluid somewhat resembling honey.

Now when anybody wants to steal this honey, he climbs the tree, which he can easily do, as the scales serve for steps, and get into the white plate, which is said to be large enough to hold several persons. But the tree takes good care of its honey. As soon as a foot touches the dish, the white fibers, which are eight feet long, begin to wave about and twist themselves around the intruder, till they strangle him; and then the great leaves rise slowly up into the air, and shut together till the poor victimis not only killed, but buried, without any funeral, in a thick green sepulcher.

In this way some of the wonderful sea-urchins, medusæ, etc., absorb the fish that venture within reach of their innocent looking *tenticles*, which are nothing more nor less than arms to clasp around them and draw them iuto their mouths. And now we wonder if some bright young reader may not think of some other enticing looking place, that, when tempted to go too near to indulge in its imaginary sweets, proves to have just such treacherous arms to draw one closer and closer until the poor victim is absorbed in clutches that will not yield their hold until he finds himself imprisoned for life?—*Ex.*

American Children and Horses.

American boys are quite as brave and active as any in the world, and learned travelers tell us they know more than any boys yet discovered in the solar system. Likewise, the American girl is sweet and good and true—as bright as any girl in Europe. For all this, American boys and girls do not, as a rule, ride horseback. It is true, some country boys, east and west, ride fearlessly and well, but the majority of boy and girl riders have climbed, by the aid of a rail-fence, on the back of a farm-horse, and when they were mounted the horse either laughed in his mane or ingloriously tumbled the rider over his head. It is very strange that in such a land of horses, so few boys and girls know how to ride. It is a mistake to think that, when Dobbin is brought to the fence and you have climbed on his back, this is riding. Not even the most uncommonly bright girl or the most learned boy can ride without instruction. One has to learn this art, just as one must learn to play the piano or mount a bicycle.

Let us consider the horse, see what he is like, and then, perhaps, we may learn what it means to ride. A horse is an animal with a large brain, and, though he seldom speaks, you may be sure he thinks and has a mind of his own. Besides this, he has four legs. These are important things to remember—he stands on four legs and can think for himself. He also has ears, and, though he is not given to conversation, he hears and understands much that is said to him. He also has a temper—good or bad—and may be cross and ill-natured, or sweet-tempered, cheerful, patient, and kind. In approaching such a clever creature, it is clear a boy or girl must be equally patient, kind, cheerful, and good-natured. Unless you are as good as a horse, you have no right to get upon his back.

Of course, there are bad horses, but they are not fit for riding, and are used only to drag horse-cars or do other common work. All riding-horses fit for the society of boys and girls are good horses, not merely for walking or galloping, but morally good—gentle, kind, patient, careful, and obedient. Any boy or girl, over seven years of age, with a brave heart and steady hand, and also sweet-tempered, gentle, kind, and thoughtful, can learn to ride. All others must sit in a box on wheels, and be dragged about.—*St. Nicholas.*

A Georgia Corn-Shucking.

The life and humor of this autumn festival, at the South, are described by David C. Barrow, Jr., in the October *Century*, and are also illustrated by several character sketches:

The farmer who proposes to give a corn-shucking selects a level spot in his lot, conveniently near the crib, rakes away all trash, and sweeps the place clean with a brush-broom. The corn is then pulled off the stalks, thrown into wagons, hauled to the lot, and thrown out on the spot selected, all in one pile. If it has been previously "norated" through the neighborhood that there is to be plenty to eat and drink at the corn-shucking, and if the night is auspicious, there will certainly be a crowd. Soon after dark the negroes begin to come in, and before long the the place will be alive with them—men, women, and children. After the crowd has gathered and been moderately warmed up, two "gin'r'ls" are chosen from among the famous corn-shuckers on the ground, and these proceed to divide the shuckers into two parties, later comers reporting alternately to one side or the other, so as to keep the forces equally divided. The next step, which is one of great importance, is to divide the corn-pile. This is done by laying a fence-rail across the top of the corn-pile, so that the vertical plane, passing through the rail, will divide the pile into two equal portions. Laying the rail is of great importance, since upon this depends the accuracy of the division; it is accompanied with much argument, not to say wrangling. The position of the rail being determined, the two generals mount the corn-pile, and the work begins. The necessity for the "gin'r'ls" to occupy the most conspicuous position accessible, from which to cheer their followers, is one reason why they get on the top of the corn; but there is another, equally important, which is to keep the rail from being moved, it being no uncommon thing for one side to change position of the rail, and thus throw an undue portion of the work upon their adversaries. The position of "gin'r'l" in a corn-shucker differs from that of the soldier, in that the former is in greater danger than any of his followers; for the chances are that, should his side seem to be gaining, one of their opponents will knock the leader off the corn-pile, and thus cause a momentary panic, which is eagerly taken advantage of. This proceeding, however, is considered fair only in extreme cases, and not unfrequently leads to a general row. If it is possible, imagine a negro man standing up on a pile of corn, holding in his hand an ear of corn, and shouting the words of a song, and you will have pictured the "corn gin'r'l." It is a prime requisite that he should be ready in his improvisations and have a good voice, so that he may lead in the corn-song. The corn-song is almost always a song with a chorus; or to use the language of corn-shuckers, the "gin'r'ls give out," and the shuckers "drone." These songs are kept up continuously during the entire time the work is going on, and though extremely simple, yet, when sung by fifty pairs of lusty lungs, there are few things more stirring.

A Dab of Paste.

Practical jokes are a foolish sort of fun, and they often lead to consequences that are anything but funny. John B. Gough tells how unluckily one turned out with him, when he was a boy.

A young fellow at work in the same book-binder's shop with him thought he would play John a trick. So he took a brush, thrust it into a tub of paste, and holding it close beside his face, called out suddenly—

"John!"

John turned quickly, and striking the brush, got the charge full in his face and hair. The young fellow left him sputtering with paste and vexation, and ran laughing out of the shop.

"I'll pay him for that!" thought John.

He took a sheet of paper, and put about a pint of paste on it, then, holding it on the palm of his hand, placed himself in ambush at the door, in readiness to return the joke when his companion should venture back.

"If I have to wait here all day," he said to himself, "I'll come up with him!"

At last he heard footsteps on the stairs. John balanced the handful of paste and braced himself for the deed.

"Now, my boy, you shall catch it!" thought he, trembling with excitement.

A hand was on the latch; the door opened, and out flew the whole pasty mass into the comer's face.

It was a capital shot. But if John laughed, he did not laugh long. He saw, to his horror, while the face was struggling out of the paste, that he had made a terrible mistake. He had plastered the "boss" of the shop!

It could not have been a very pleasant scene that followed; and John's explanations and excuses could not have been wholly satisfactory to his exasperated employer. The little joke proved no joke to either of them, certainly, whatever the young fellow who began the pasting may have thought of it.

It cost John his place; the future orator of temperance was turned out of the shop.—*Youth's Companion.*

"If we cannot speak like angels,
If we cannot preach like Paul,
We can stand as golden flowers,
Pointing out the way for all.

The Courage of Christian Women.

Woman has a superlative right to take care of the poor. There are hundreds and thousands of them in our cities. There is a kind of work that men cannot do for the poor. Here comes a group of little barefoot children to the door of the Dorcas Society. They need to be clothed and provided for. Which of these directors of banks would know how many yards it would take to make that little girl a dress? Which of these masculine hands could fit a hat to that little girl's head? Which of the wise men would know how to tie on that new pair of shoes? Man sometimes gives his charity in a rough way, and it falls like the fruit of a tree in the East, which fruit comes down so heavily that it breaks the skull of the man who is trying to gather it. But woman glides so softly into the house of destitution, and finds out all the sorrows of the place, and puts so quietly the donation on the table, that all the family come out on the front steps as she departs, expecting that from under her shawl she will thrust out two wings and go right up toward heaven, from whence she seems to have come down. O, Christian woman! if you would make yourself happy and win the blessing of Christ, go out among the destitute. A loaf of bread or a bundle of socks may make a homely load to carry; but the angels of God will come out to watch, and the Lord Almighty will give his messenger hosts a charge, saying: "Look after that woman. Canopy her with your wings and shelter her from all harm;" and while you are seated in the house of destitution and suffering, the little ones around the room will whisper: "Who is she? Ain't she beautiful?" And if you will listen right sharply, you will hear dripping down through the leaky roof, and rolling over the rotten stairs, the angel chant that shook Bethlehem: "Glory to God in the highest, and on earth peace, good-will to men." Can you tell me why a Christian woman, going down the haunts of iniquity on a Christian errand, never meets with any indignity? I stood in the chapel of Henry Chalmers, with the daughter of the celebrated Dr. Chalmers, in the most abandoned part of the city of Edinburgh, and I said to her, as I looked around upon the fearful surroundings of that place: "Do you come here nights to hold service?" "O, yes," she said. "Can it be possible that you never meet with an insult while performing this Christian errand?" "Never," she said, "never." That young woman who has her father by her side walking down the street, an armed police at each corner, is not so well defended as that Christian who goes forth on gospel work into the haunts of iniquity, carrying the Bibles and bread. God, with the right arm of his wrath omnipotent would tear to pieces any one who should offer indignity. He would smite him with lightnings, and drown him with floods, and swallow him with earthquakes, and damn him with eternal indignations. Some one said: "I dislike very much to see that Christian woman teaching those bad boys in the mission-school, I am afraid to have her instruct them." "So," said another man, "I am afraid too." Said the first, "I am afraid they will use vile language before they leave the place." "Ah," said the other man, "I am not afraid of that. What I am afraid of is, that if any of those boys should use a bad word in her presence, the other boys would tear him to pieces and kill him on the spot." That woman is the best sheltered who is sheltered by the Lord God Almighty, and you need never fear going anywhere God tells you to go.—*Dr. Talmage.*

A Curious Combat.

A traveller in South Africa witnessed, not long since, a singular combat. He was musing one morning, with his eye on the ground, when he noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small ants. Being quicker in their movements, the ants would catch up with the caterpillar, and one would mount his back and bite him. Pausing, the caterpillar would turn his head, and bite and kill his tormentor. After slaughtering a dozen or more of his persecutors, the crterpillar showed signs of fatigue. The ants made a combined attack. Betaking himself to a stalk of grass, the caterpillar climbed up tail first, followed by the ants. As one approached, he seized it in his jaws and threw it off the stalk. The ants, seeing that the caterpillar had too strong a position for them to overcome, resorted to strategy. They began sawing through the grass stalk. In a few minutes the stalk fell, and hundreds of ants pounced upon the caterpillar. He was killed at once, and the victors marched off in triumph, leaving the foe's body on the field.—*Ex.*

Mr Cook meet with quite a severe accident on his voyage from Japan to Sydney, New South Wales, being thrown from an upper to a lower deck by the lurching of the ship during a storm, and was severley bruised; but after surgical treatment and a week's rest, when he reached Sydney, he was ready for work. Says *Zion's Herald*: "He was received by the leading dignitaries of Church and State, and delivered four lectures to immense crows amidst the greatest enthusiasm. Every posible attention and courtesy were shown him, enabling him to form correct ideas of the condition of the social, civil, educational and religious interests of the country. He certainly has gathered a wonderlul store of material for very interesting lectures when he reaches his home again."

"Right" has been defined as "the centre of a circle," and "about right" as its "circumference." The centre remains unchanged, but the circumference may be drawn of any size.—*Selected.*

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The Household.

The Plague of Drapers.

A woman enters a dry goods store,
Steps to the clerk who stands near the door,
Asks him to show her the latest style,
And she pulls over the goods meanwhile.
She says, "I want a dress for my niece;
Will you please show me that under piece?
Oh! I didn't see 'twas a polka spot,
That is too near like the one she's got.
That piece with the stripes would just suit me,
It's just as pretty as can be;
But she wants a better-covered ground,
With a sort of vine running all 'round.
She don't want too dark, nor yet too light,
Nor a striped piece, nor yet very bright,
I think she'd like what you showed me last,
But do you think the colors are fast?
Cut off a bit before I decide,
I'll take the piece home and have it tried.
I had a dress like that last fall,
And the colors did not wash at all.
I like those patterns there on the end,
I'll take a few samples for a friend.
Now one of this, if you'll be so kind,
And a bit of that, if you'd not mind.
They're the nicest styles I've seen this year,
I most always do my trading here.
I've got a piece that came from here,
I forgot the price—'twas pretty dear.
It's a sort of a dark alpaca stuff,
I want to match it, I've not enough;
Do you think you have it in the store?
My dress is spoiled if I can't get more.
Will you put these samples in a bill?
I'll know where I got them if you will.
I'll take them home; if she thinks they'll do
You'll see me back in a day or two.

Tortilla Making in Mexico.

A richly illustrated paper in the October *Century*, by Robt. H. Lamborn, gives a graphic description of "Life in a Mexican Street," including the following about the tortilla, the bread of Mexico:

"As you approach the interior of the city, at various places you find 'tortillerias,' occupying basements on a level with the street. This national combination of the grist-mill and the bakery holds such an important place in the Mexican domestic economy that we may well afford time to examine a typical establishment with care. The tortilla is eaten by all classes throughout the nation, and it is almost the exclusive food of large numbers of the poorer people. I have met with it at the banquets of cabinet ministers and literary men, and the implements for its manufacture are invariably found in the humblest native hut. Visitors to the Centennial will remember in the Government building a large drawing of the interior of a Pueblo Indian house; this drawing, with a very few variations, would represent the interior of a hundred thousand Indian homes, existing from the borders of Colorado to the State of Yucatan. Maize is everywhere; two-thirds of the cultivated ground in Mexico is devoted to raising it. There is a saying that there are but two prerequisites for a household outfit by an Indian couple contemplating matrimony: a *petate*, or mat of reeds, which serves for a carpet and a bed, and a *metate*, a flat, inclined stone placed upon the earthen floor, on which to pulverize the corn before forming it into cakes for baking. I concur in the estimate of well-informed natives, that so general and exclusive is the use of Indian corn, that, were this crop to fail, one-third to one-half the aboriginal population would perish of starvation. A single frost that, on the 29th of August, 1784, injured the young plant, it is calculated, resulted in the death of over 30,000 persons. A population of millions is dependent upon the success of the crop. Ireland is not so dependent upon the potato, and millions in India scarcely so dependent upon rice, as the Mexican people are upon maize—now the foremost of our cereals, the monarch of our prairie lands, and the arbiter of stock exchanges; it conceals from all who will trace its ancestry, from even the most presistent botanist, every clue to its native valley and to the form of its tropic progenitor.

The tortilla-shop opens with wide doors upon the street, the citizen may stand upon the flags of the sidewalk, buy his cake, and not only obey the injunction of the elder Weller regarding veal-pie, but, while making the acquaintance of the chief cook, may see, examine, comment upon, and, if need be, direct the whole process of manufacture.

Imagine a blacksmith's shop from which the Amazons have driven Vulcan, leaving only the grimy walls, the glowing, unchimneyed hearth, and a store of charcoal piled in a corner. The Amazons have rolled back their sleeves to the shoulder (if they possess such incumbrances) and have placed themselves on their knees upon the stone floor, with the inclined rough surface of the lava *metate* before them. Upon this stone they place, from a wooden tray, handful after handful of corn, which has been soaked and heated in water containing quicklime in solution. This alkaline substance has softened and loosened the exterior coating of the grain that in ordinary mills produces the bran. With a long, round stone, held like a rolling-pin, this corn is rubbed to a coarse paste, which is pushed, as fast as it is deemed sufficiently crushed, upon a pine board placed below to receive it. This paste now goes to the cake-maker, who stands near the fire. She takes a small piece, and, holding her hands vertically, pats it rapidly into a thin disk. This is thrown at once upon a hot earthern plate, where it is soon thoroughly baked or roasted. The tortillas thus made are collected hot into closely covered baskets, and are sold at three cents per dozen to the people who flock around, ready to carry them off in their hands or beneath pieces of protecting cloth. Enormous as is the aggregate of this manufacture, each shop is eminently a retail affair. I once asked the proprietress of such an establishment how many tortillas she would sell for a dollar; she threw up her hands and eyes at the visionary immensity of the transaction, exclaiming: "Good Heaven! I could not count—a very great many!"

Increasing the Value of the Cotton Crop.

Before the war a large share of the cotton seed was a waste product. Aside from that needed for planting, some little was used as manure, but the great bulk of it was thrown away. At present cotton-seed sells readily in Louisiana at $12 to $15 a ton, and sometimes higher. Good judges estimate that the value of the cotton crop has been increased about one-third, adding to the income of the cotton-growing States not far from $100,000,000, annually. The production of this vast sum from a heretofore waste product is due to the inventors of machinery. The seed has a coat of fine lint which the gin does not remove. This is now taken off and utilized, and the shell of the seed is left perfectly smooth and ready for hulling. The huller cracks the shell, liberates the kernels, and discharges the hulls. The hulls or husks are of value as a fertilizer, especially after they have been used as bedding for animals. The kernels are pressed, to extract the oil, the most valuable product of the seed. The cake left in the press after all the oil possible has been extracted, is still a rich food for animals, especially cows in milk; this is ground, and as "cotton-seed meal," meets a ready sale—especially abroad, a large share being exported. The crude oil from the press is clarified, and the residuum from this process is used in making soap. The finished oil can with difficulty be distinguished from the best olive oil, and may be used for the same purposes, including salad dressing. The oil is coming into use in southern families as a substitute for lard in frying, etc., and the coarser kinds for burning and soap-making. That it is much like olive oil is shown by the fact that the best markets for cotton-seed oil are found in those countries which produce the most olive oil. We have been much interested in the development of this important southern industry, and in 1877 described a new huller which has since contributed much to its advancement. We certainly have a great advantage over those countries which must grow the Olive, Rape, Bene, and Poppy, expressly to produce oil, as we have at hand a material from which to produce it, which, in one sense, costs nothing. It is said that there are now about 70 oil mills in operation.—*American Agriculturist for October.*

A Singular Tomb.

There is said to be a tree in the island of Madagascar that eats people up, and this is the way it does it. The trunk is very thick and scaly, looking something like a very high pine-apple. At the top there are leaves six feet long, which hang down almost to the ground. Above the leaves are long white tendrils which wave about in the air. They surround a white plate, or dish, slightly hollowed out and filled with a thick, sweet fluid somewhat resembling honey.

Now when anybody wants to steal this honey, he climbs the tree, which he can easily do, as the scales serve for steps, and get into the white plate, which is said to be large enough to hold several persons. But the tree takes good care of its honey. As soon as a foot touches the dish, the white fibers, which are eight feet long, begin to wave about and twist themselves around the intruder, till they strangle him; and then the great leaves rise slowly up into the air, and shut together till the poor victimis not only killed, but buried, without any funeral, in a thick green sepulcher.

In this way some of the wonderful sea-urchins, medusæ, etc., absorb the fish that venture within reach of their innocent looking *tenticles*, which are nothing more nor less than arms to clasp around them and draw them into their mouths. And now we wonder if some bright young reader may not think of some other enticing looking place, that, when tempted to go too near to indulge in its imaginary sweets, proves to have just such treacherous arms to draw one closer and closer until the poor victim is absorbed in clutches that will not yield their hold until he finds himself imprisoned for life?—*Ex.*

American Children and Horses.

American boys are quite as brave and active as any in the world, and learned travelers tell us they know more than any boys yet discovered in the solar system. Likewise, the American girl is sweet and good and true—as bright as any girl in Europe. For all this, American boys and girls do not, as a rule, ride horseback. It is true, some country boys, east and west, ride fearlessly and well, but the majority of boy and girl riders have climbed, by the aid of a rail-fence, on the back of a farm-horse, and when they were mounted the horse either laughed in his mane or ingloriously tumbled the rider over his head. It is very strange that in such a land of horses, so few boys and girls know how to ride. It is a mistake to think that, when Dobbin is brought to the fence and you have climbed on his back, this is riding. Not even the most uncommonly bright girl or the most learned boy can ride without instruction. One has to learn this art, just as one must learn to play the piano or mount a bicycle.

Let us consider the horse, see what he is like, and then, perhaps, we may learn what it means to ride. A horse is an animal with a large brain, and, though he seldom speaks, you may be sure he thinks and has a mind of his own. Besides this, he has four legs. These are important things to remember—he stands on four legs and can think for himself. He also has ears, and, though he is not given to conversation, he hears and understands much that is said to him. He also has a temper—good or bad—and may be cross and ill-natured, or sweet-tempered, cheerful, patient, and kind. In approaching such a clever creature, it is clear a boy or girl must be equally patient, kind, cheerful, and good-natured. Unless you are as good as a horse, you have no right to get upon his back.

Of course, there are bad horses, but they are not fit for riding, and are used only to drag horse-cars or do other common work. All riding-horses fit for the society of boys and girls are good horses, not merely for walking or galloping, but morally good—gentle, kind, patient, careful, and obedient. Any boy or girl, over seven years of age, with a brave heart and steady hand, and also sweet-tempered, gentle, kind, and thoughtful, can learn to ride. All others must sit in a box on wheels, and be dragged about.—*St. Nicholas.*

A Georgia Corn-Shucking.

The life and humor of this autumn festival, at the South, are described by David C. Barrow, Jr., in the October *Century*, and are also illustrated by several character sketches:

The farmer who proposes to give a corn-shucking selects a level spot in his lot, conveniently near the crib, rakes away all trash, and sweeps the place clean with a brush-broom. The corn is then pulled off the stalks, thrown into wagons, hauled to the lot, and thrown out on the spot selected, all in one pile. If it has been previously "norated" through the neighborhood that there is to be plenty to eat and drink at the corn-shucking, and if the night is auspicious, there will certainly be a crowd. Soon after dark the negroes begin to come in, and before long the the place will be alive with them—men, women, and children. After the crowd has gathered and been moderately warmed up, two "gin'r'ls" are chosen from among the famous corn-shuckers on the ground, and these proceed to divide the shuckers into two parties, later comers reporting alternately to one side or the other, so as to keep the forces equally divided. The next step, which is one of great importance, is to divide the corn-pile. This is done by laying a fence-rail across the top of the corn-pile, so that the vertical plane, passing through the rail, will divide the pile into two equal portions. Laying the rail is of great importance, since upon this depends the accuracy of the division; it is accompanied with much argument, not to say wrangling. The position of the rail being determined, the two generals mount the corn-pile, and the work begins. The necessity for the "gin'r'ls" to occupy the most conspicuous position accessible, from which to cheer their followers, is one reason why they get on the top of the corn; but there is another, equally important, which is to keep the rail from being moved, it being no uncommon thing for one side to change position of the rail, and thus throw an undue portion of the work upon their adversaries. The position of "gin'r'l" in a corn-shucker differs from that of the soldier, in that the former is in greater danger than any of his followers; for the chances are that, should his side seem to be gaining, one of their opponents will knock the leader off the corn-pile, and thus cause a momentary panic, which is eagerly taken advantage of. This proceeding, however, is considered fair only in extreme cases, and not unfrequently leads to a general row. If it is possible, imagine a negro man standing up on a pile of corn, holding in his hand an ear of corn, and shouting the words of a song, and you will have pictured the "corn gin'r'l." It is a prime requisite that he should be ready in his improvisations and have a good voice, so that he may lead in the corn-song. The corn-song is almost always a song with a chorus; or to use the language of corn-shuckers, the "gin'r'ls give out," and the shuckers "drone." These songs are kept up continuously during the entire time the work is going on, and though extremely simple, yet, when sung by fifty pairs of lusty lungs, there are few things more stirring.

A Dab of Paste.

Practical jokes are a foolish sort of fun, and they often lead to consequences that are anything but funny. John B. Gough tells how unluckily one turned out with him, when he was a boy.

A young fellow at work in the same book-binder's shop with him thought he would play John a trick. So he took a brush, thrust it into a tub of paste, and holding it close beside his face, called out suddenly—

"John!"

John turned quickly, and striking the brush, got the charge full in his face and hair. The young fellow left him sputtering with paste and vexation, and ran laughing out of the shop.

"I'll pay him for that!" thought John. He took a sheet of paper, and put about a pint of paste on it, then, holding it on the palm of his hand, placed himself in ambush at the door, in readiness to return the joke when his companion should venture back.

"If I have to wait here all day," he said to himself, "I'll come up with him!"

At last he heard footsteps on the stairs. John balanced the handful of paste and braced himself for the deed.

"Now, my boy, you shall catch it!" thought he, trembling with excitement.

A hand was on the latch; the door opened, and out flew the whole pasty mass into the comer's face.

It was a capital shot. But if John laughed, he did not laugh long. He saw, to his horror, while the face was struggling out of the paste, that he had made a terrible mistake. He had plastered the "boss" of the shop!

It could not have been a very pleasant scene that followed; and John's explanations and excuses could not have been wholly satisfactory to his exasperated employer. The little joke proved no joke to either of them, certainly, whatever the young fellow who began the pasting may have thought of it.

It cost John his place; the future orator of temperance was turned out of the shop.—*Youth's Companion.*

"If we cannot speak like angels,
If we cannot preach like Paul,
We can stand as golden flowers,
Pointing out the way for all.

The Courage of Christian Women.

Woman has a superlative right to take care of the poor. There are hundreds and thousands of them in our cities. There is a kind of work that men cannot do for the poor. Here comes a group of little barefoot children to the door of the Dorcas Society. They need to be clothed and provided for. Which of these directors of banks would know how many yards it would take to make that little girl a dress? Which of these masculine hands could fit a hat to that little girl's head? Which of the wise men would know how to tie on that new pair of shoes? Man sometimes gives his charity in a rough way, and it falls like the fruit of a tree in the East, which fruit comes down so heavily that it breaks the skull of the man who is trying to gather it. But woman glides so softly into the house of destitution, and finds out all the sorrows of the place, and puts so quietly the donation on the table, that all the family come out on the front steps as she departs, expecting that from under her shawl she will thrust out two wings and go right up toward heaven, from whence she seems to have come down. O, Christian woman! if you would make yourself happy and win the blessing of Christ, go out among the destitute. A loaf of bread or a bundle of socks may make a homely load to carry; but the angels of God will come out to watch, and the Lord Almighty will give his messenger hosts a charge, saying: "Look after that woman. Canopy her with your wings and shelter her from all harm;" and while you are seated in the house of destitution and suffering, the little ones around the room will whisper: "Who is she? Ain't she beautiful?" And if you will listen right sharply, you will hear dripping down through the leaky roof, and rolling over the rotten stairs, the angel chant that shook Bethlehem: "Glory to God in the highest, and on earth peace, good-will to men." Can you tell me why a Christian woman, going down the haunts of iniquity on a Christian errand, never meets with any indignity? I stood in the chapel of Henry Chalmers, with the daughter of the celebrated Dr. Chalmers, in the most abandoned part of the city of Edinburgh, and I said to her, as I looked around upon the fearful surroundings of that place: "Do you come here nights to hold service?" "O, yes," she said. "Can it be possible that you never meet with an insult while performing this Christian errand?" "Never," she said, "never." That young woman who has her father by her side walking down the street, an armed police at each corner, is not so well defended as that Christian who goes forth on gospel work into the haunts of iniquity, carrying the Bibles and bread. God, with the right arm of his wrath omnipotent would tear to pieces any one who should offer indignity. He would smite him with lightnings, and drown him with floods, and swallow him with earthquakes, and damn him with eternal indignations. Some one said: "I dislike very much to see that Christian woman teaching those bad boys in the mission-school, I am afraid to have her instruct them." "So," said another man, "I am afraid too." Said the first, "I am afraid they will use vile language before they leave the place." "Ah," said the other man, "I am not afraid of that. What I am afraid of is, that if any of those boys should use a bad word in her presence, the other boys would tear him to pieces and kill him on the spot." That woman is the best sheltered who is sheltered by the Lord God Almighty, and you need never fear going anywhere God tells you to go.—*Dr. Talmage.*

A Curious Combat.

A traveller in South Africa witnessed, not long since, a singular combat. He was musing one morning, with his eye on the ground, when he noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small ants. Being quicker in their movements, the ants would catch up with the caterpillar, and one would mount his back and bite him. Pausing, the caterpillar would turn his head, and bite and kill his tormentor. After slaughtering a dozen or more of his persecutors, the crterpillar showed signs of fatigue. The ants made a combined attack. Betaking himself to a stalk of grass, the caterpillar climbed up tail first, followed by the ants. As one approached, he seized it in his jaws and threw it off the stalk. The ants, seeing that the caterpillar had too strong a position for them to overcome, resorted to strategy. They began sawing through the grass stalk. In a few minutes the stalk fell, and hundreds of ants pounced upon the caterpillar. He was killed at once, and the victors marched off in triumph, leaving the foe's body on the field.—*Ex.*

Mr Cook meet with quite a severe accident on his voyage from Japan to Sydney, New South Wales, being thrown from an upper to a lower deck by the lurching of the ship during a storm, and was severley bruised; but after surgical treatment and a week's rest, when he reached Sydney, he was ready for work. Says *Zion's Herald*: "He was received by the leading dignitaries of Church and State, and delivered four lectures to immense crows amidst the greatest enthusiasm. Every posible attention and courtesy were shown him, enabling him to form correct ideas of the condition of the social, civil, educational and religious interests of the country. He certainly has gathered a wonderful store of material for very interesting lectures when he reaches his home again."

"Right" has been defined as "the centre of a circle," and "about right" as its "circumference." The centre remains unchanged, but the circumference may be drawn of any size.—*Selected.*

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SAN FRANCISCO, CAL.

News Summary.

Pacific Coast.

Last Saturday Gen. Schofield relieved Gen. McDowell and took command of the military division of the Pacific, head quarters in this city.

The Immigration Association of California reports the number of arrivals for the week ending Saturday, Oct. 14th, as 902, being the largest number during any week of the present year.

Eastern.

Over half the population of Massachusets is in its cities.

The Pennsylvania Railroad Company is to light its cars by electricity.

The United Presbyterians propose to raise $500,000 in commemorating their 25th year.

Judge Allson, of Philadelphia. has been chosen to succeed the late Dr. W. H. Allen as President of Giard College.

The sixteenth annual convention of the Young Men's Christian Associations and Evangelical churches of Vermont was held in Burlington, October 10–12.

During the first six months of this year 1,260 new buildings were begun in this city, 322 of which are "flats." One large apartment house of this character will be 204 by 200 feet, ten stories high, with 64 departments, to hold 1,000 persons.

One of New York's most famous physicians, Dr. Willard Parker, makes the astounding statement that one-third of the deaths in New York city are the result, directly or indirectly, of the use of alcohol, and that, in the last thirty-eight years, one hundred and ninety thousand persons have died of its use in the city.—*Lifeboat.*

During the last year, the State of Florida produced and shipped over fifty million oranges. This is ten times as many as were produced in 1861, when the culture of the pulpy fruit was just beginning to make headway. But this enormous growth is only in its infancy, for, according to a careful census by Mr. Harris, Speaker of the Florida House of Representatives, in five years Florida will ship five times as many oranges as were shipped last year, and in twenty years it is assumed that one billion oranges will be shipped from this one State.

Glass buttons are mostly made in Bohemia, and by children, who work as fast and as well as the older ones, and get ten cents a day. Pearl buttons are made almost entirely in Vienna, and shirt buttons in England. But Paris does the greatest business of all, in making the agate buttons, which come in so many and pretty styles. From five to six thousand people in one district in Paris get their living at this work. In this country are made bone, brass, ivory and composition buttons; and the Americans make them so much better and cheaper than anybody else that they are sold in all parts of the world.

Foreign.

It is believed that Alexander III was privatly crowned Czar of Russia during his recent visit to Moscow If this is true it foils the designs of the Nihilists to prevent his transmitting the crown to his legitimate successors.

Messrs. Moody and Sankey are now holding meetings in Paris. It is understood that they will remain there until the 22d. May the good Lord enable them there as elsewhere, to do a great and glorious work to the honor of His holy name.

Prohibition is not such a modern invention after all. It appears that in 1733 (nearly one hundred and fifty years ago) the trustees of the colony of Georgia, who were living in London, enacted that "the drink of rum in Georgia be absolutely prohibtted, and that all which shall be brought there be staved."

Mr. R T. Rooth, the leader of the blue ribbon movement, has been holding a ten day's mission in Mr. Spurgeon's Tbernacle. The meetings were largely attended; 23,447 ribbons were given away, 12,062 new temperence pledges being taken.

PRICES CURRENT.

FINANCIAL.

Silver, $1.12¾ per oz., 1000 fine; silver, 925 fine, 51 12-16 per oz.

COMMERCIAL.

FLOUR—Best brands of City Extra, $5.37½ to 5.50; Super., $4.50 to 4.75; Interior Extra, $4.75 to 5.25; Interior Superfine $3.75 to 4.00.

WHEAT—No. 1, 1.65 per ctl.

BARLEY—Feed, $1.31¼.

RYE—$1.90 to 2.12½ per ctl

OATS—No. 1, $1.50 to 1.62½.

FEED—Bran, $18.00; ground barley, $29 to $31; middlings, $28; oil cake, $32.50 per ton.

HOPS—57½ to 60c for good.

CALIFORNIA ONIONS — Silverskins, 40 to 50 cts per ctl.

POTATOES—90c to $1.12½ per cwt. Sweet potatoes, $1.12½ to 1.25 per cwt.

FRUIT—Lemons, $3.00 per box for Cal.; BANANAS, $2.00 to 3.50 per bunch. Strawberries, $8 to 10 per chest. Apples, 30c to $1.00 per box. Tahiti Oranges, $40.00 to 42.50 per M. Peaches, 60c to $1.25 per box. Plums, 50 to 75c per box. Figs, 40 to 75c per box. Grapes, 30 to 65c per bx.

VEGETABLES—Cabbage, 50 to 75c per ctl.; Cauliflower, 60 to 65c per doz.; Turnips, 75 to $1.00 per ctl.; Tomatoes, 25 to 30c per box; Green Peas, 2½ to 3c for sweet; Green Corn, 7 to 15c per doz; Egg Plant, 50 to 75c per box.

HAY—$12 to 16.00 for all grades. Straw, 70c per bale.

WOOL—San Joaquin, free, 17 to 18c.

BUTTER—Choice, 42½ to 45c.

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EGGS—Fresh laid, 45c per doz forCal.

HONEY—Comb, 14 to 17c; Strained, 7c. 10c for white.

BEEF—First quality, 7½ to 8c; inferior, 5½ to 6c per lb.

LAMB—6 to 6½c.

Sunday-school Lesson for Oct. 29, 1882.

BY REV. M. WILLETT.

Subject.—Jesus betrayed and taken.

Golden Text.— "The son of man is betrayed into the hands of sinners." (Mark xiv: 41.)

Lessou Text.—Mark xiv: 43–54.

Topics.—Jesus and his betrayer. (V. 43–46.) Jesus and his captors. (V. 47–49.) Jesus and his disciples. (V. 50–54.)

Introduction.—Judas knew just where to go. We are told that Christ often resorted to Gethsemane and Judas knew the place. Thus we find him basely making use of the knowledge derived from admission to the closest privacies of his Master. Our last lesson closed with the exclamation, "Go! he that betrayeth me is at hand." As Jesus was awaking the sleepy disciples his ear had caught the tread of approaching footsteps.

LESSON NOTES.

V. 43. *While he yet spake.* It was while he was saying, "He that betrayeth me is at hand." *One of the twelve.* Matthew, Mark and Luke, each in his account, are caaeful to mention this. It seemed to them amazing that one of the twelve should betray the Master. He was in the sacred circle, though not of it.

A great multitude. This was composed of a band of Roman soldiers, leading Jews, such as the chief priests, captains of the temple and elders, with some of their servants, and perhaps curious spectators.

V. 44. *A Token.* This was a sign under which Judas thought to hide his treachery. Kissing was a method of salutation among friends, much as shaking of hands among us. Some one says that he gave the customary kiss of a disciple to his teacher.

V. 45. *Kissed him.* This is thought to mean that Judas kissed Jesus much, or again and again. After the kiss Jesus said to him, according to Matthew, "Friend, do that for which thou art come," and according to Luke, "Judas, betrayest thou the son of man with a kiss?"

V. 46. *They laid their hands upon him and took him.* There is much to be supplied from the other evangelists at at this point if we wish a full narrative. He asked them whom they were seeking? When they replied, "Jesus of Nazareth," he answered, "I am he," and at that, whether from the grandeur of his bearing, or a momentary glimpse of the transfiguration splendor, they went backward and fell to the ground. Again, therefore, he asked them, "Whom seek ye?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; if, therefore, ye seek me, let these go away; that the word might be fulfilled which he spake, of those whom thou hast given me I lost not one." It was when his enemies saw that he was bent upon no resistance that they recovered their equanimity and bound him as in this verse.

V. 47. *One of them.* John tells us that this was Peter. *Smote a servant.* John also tells us that the name of the servant was Malchus. John was known to the high priest, we are told. The mention of the servant's name by him, therefore, is quite natural, and an interesting mark of truth in a small matter. *Cut off his ear.* Peter was a poor swordsman. The blame was evidently aimed vertically at his head. Peter was rebuked for this act, and told to put up his sword. He who uses violence will suffer violence. If you use the sword you expose all your lives to danger. Shall I not drink the cup which my Father hath given me? Shall I hesitate to please him? If I wished to escape suffering, Peter, dost thou not know that I could ask my Father and he would send me, instead of your help, twelve legions of angels—a legion for each of you—to protect me? But then that would not happen which the Scriptures have foretold I must undergo. Thus Christ's commands have been paraphrased. Then Christ touched the servant's ear and healed it.

V. 48. *Are ye come out as against a thief?* He had a right to be indignant that they should come with armed soldiers, as though he would fight like a robber.

V. 49. *Ye took me not.* While for nearly a week he was daily in the temple, they did not dare to lay hands on him for fear of the people. They planned a midnight arrest that the friends of Jesus might not interfere, and hurried through the trial in the night and the gray of the morning. *The Scriptures must be fulfilled.* There was no chance about the matter. This had all been planned for in the counsel of God.

V. 50. *All forsook him and fled.* Jesus had said, "All ye shall be offended; for it is written, I will smite the shepherd, and the sheep shall be scattered abroad." Even the fiery Peter, even the loving John took to flight as soon as they saw their Master fairly in the hands of his enemies.

V. 51. *A certain young man.* He had apparently been roused from sleep by the tumult, for he had nothing to cover him except the linen sheet in which he had been sleeping. Who he was must remain unknown. Some have conjectured Mark, and others, Lazarus. *The young men laid hold on him.* This may have sprung from the mere wantonness of a crowd at seeing a person in such unaccustomed clothing, or because they resented the closeness with which he followed them.

V. 53. *They led Jesus away to the high priest.* Having secured his arrest they were in a hurry to have him tried. They led him first to Annas and then to Caiaphas.

V. 54. *Afar off.* Peter and John fled no farther than safety demanded, and followed the crowd at a distance, unable to leave one they held so dear. The others had not courage even for this.

SPIRITUAL LESSONS.

1. Treachery is always repulsive, especially in the guise of friendship. Even the Mohammedans have marked the place at which this abomination has been conjectured to have been committed, with a heap of stones. Let us not exhaust our abhorrence upon Judas. It is possible we should reserve some for ourselves. We betray the Son of Man when we prove traitors to his cause. Are there none who abandon his truth for error, while yet they abound in protestations of affection? May we not be tempted to escape rebuke for our sins by seeming to be friendly? A conscious hypocrisy betrays the Son of Man with a kiss.

2. *Lord, shall we smite with the sword?* Peter wounded the cause he loved more than he did Malchus. The weapons of our warfare are not carnal but spiritual. When men forget this, and think themselves able to serve the truth, not by dying, but by killing, the result is disastrous to the cause of Christ. Think of the result if Christ had adopted the principle of Mohammed. The Lord's servant must not strive, but be gentle towards all; in meekness correcting those that oppose themselves, if, peradventure, God may give them repentance unto the knowledge of the truth.

3. We have pitiful evidence again of human weakness. All of Christ's friends forsook him. Not one of them proved steadfast in this trying hour. It is not as bad to desert as it is to betray. But is not desertion bad enough? How often genuine heroism is demanded of the Christian.

4. How grandly shines the character of Christ amid enemies, traitors and deserters. He loved his disciples to the end. He was willing to die for those who forsook him and fled. Greater love hath no man than this.

Y. M. C. A.

Mr. John Currie, the Scotch evangelist, commenced special services in Young Men's Christian Association Hall last Sunday afternoon, which was filled to its utmost capacity.

A large choir, which was organized for these meetings, were present and led the singing.

Promptly at 3 P. M. Mr. Currie took the stand, and the meeting was opened by singing "Rescue the Perishing," and Rev. Mr. Kirby read the Scripture and offered prayer. Mr. Currie then sang "My Ain Countrie," and preached a practical discourse from the 5th chapter of John's Gospel, and 6th verse: "Wilt thou be made whole?" Mr. Currie will preach in Association Hall every Sunday afternoon at 3 o'clock, and on Manday, Tuesday, Wednesday and Friday evenings, until further notice, and will also be present at the noonday services.

The second Annual State Convention of the Young Men's Christian Associations begin their sessions on Wednesday evening of this week, in Association Building, a full report of which will be given in our next.

Sacramento Y. M. C. A.—September Report, 1882.

MEETINGS, ETC.	ATTENDANCE.
20 Noonday meetings	110
4 Wednesday ev'n'g meetings	64
4 Sunday afternoon "	140
3 Street meetings	564
2 Com. and Director's meetings	30
30 Days Reading Room	433
Total	1341

The Sacramento vacation season extended far into September, greatly effecting the attendance at meetings, etc., but the regularity of Association work was steadily maintained. Jail visitation, and the distribution of suitable literature rereived due attention in the early part of the month. A very excellent interest attended all the street meetings held by the Association. The Free Reading Room has continued to prove a grand boon to a large number of strangers and poor men visiting the city. We are under many obligations for free copies of the excellent newspapers regularly sent us. Our general Secretary, Mr. S. D. Fuller, arrived on the 29th, and had a very pleasant reception in the evening of that day. He has entered fully upon the discharge of his duties, and future reports will be from his pen. New and ellegant rooms have been secured for the Association, on Fourth St., and the outlook is very hopeful.

Respectfully submitted,
A. J. HANSON, Pres.

THE MINUTES OF THE GENERAL ASSOCIATION OF IOWA.—This sets forth well the work of the churches. Included is the "Report of the Iowa Home Missionary Society"—which has now given place to the Congregational Home Missionary Society—and the "Report of the Woman's Home Missionary Society." These and other reports show that the churches of Iowa have organizations adapted to their work. One of the local associations is German, with seven pastors and churches. A list of pastors and church-clerks and Sunday-school superintendents is given. Every yearbook should have each of these, as it gives the means of keeping up a constant interchange among the churches. No advertisements. No titles—Rev., D.D., Hon., Esq., are all omitted. This is a great saving of type. Is any one injured by it?

MINUTES AND REPORTS OF THE GEN. CONF. OF THE CONGREGATIONAL CHURCHES IN MAINE.—If any one wants to learn how to compile a year book, this is a good pattern. For fullness of detail concerning all the workings of the churches in a state, the "Minutes of the Maine Conference" always come fully up to excellence. No advertisements. The charge that religious publications are paid for by advertising frauds and quack medicines cannot be made against it.

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Christian at Work	3.00	5.00
Demorest's Monthly Magazine	2.00	4.00
Godey's Lady's Book	2.00	4.00
Harper's Weekly	4.00	5.75
" Magazine	4.00	5.50
" Bazar	4.00	5.70
Scientific American	3.20	5.00
Scribner's Monthly	4.00	5.75
St. Nicholas	3.00	5.00
Wide Awake	2.50	4.50
The Independent	3.00	5.00
North American Review	5.00	6.35
Congregationalist	3.00	5.10

The Story of a Great Discovery.

There appeared not long since, in the Chicago Weekly *Inter-Ocean*, a remarkable article with the above title, occupying nearly five columns of that able journal. It describes very clearly and with great particularity the inception, development and successful result of an effort by a thoroughly educated and intelligent American physician to discover an element, or combination of elements in nature which would, without a resort to drug-nedication, cure diseases through a restoration of weakened or exhausted nerve and life-forces to their normal condition. The scientific aspect of the discovery is so clearly explained in the article that both the learned and unlearned can see the basis of facts and legitimate deductions upon which to rest. Many of the practical results already obtained through the use of this new vitalizing substance, and in cases of the most desperate character, where all remedies had failed and the most skillful physicians found themselves at fault, are given in the article, and its high value as a health-restorer testified to by individuals well and honorably known throughout the country, who have in their own persons proved its wonderful healing power.

The paper referred to is written calmly, and presents the whole subject in a way to arrest attention and bring conviction to almost any one who can reason from known facts and natural laws, and weigh evidence with impartiality. In order to give the article a still wider circulation than it obtained through the source in which it first reached the public, it has been printed in a neat pamphlet, and will be mailed by Starkey & Palen, 1109 Girard Street, Philadelphia, to any one who will drop them a letter or postal card.

All orders for the Compound Oxygen Home Treatment directed to H. E. Mathews, 606 Montgomery Street, San Francisco, will be filled on the same terms as if sent directly to us in Philadelphia.

CANNED GOODS AS AN ARTICLE OF DIET.—Canned Fruits and Vegetables, such as those prepared by King, Morse & Co., have not only become necessities in modern housekeeping, but their use has shown that some varieties are even better for food than fresh articles. Apricots, Bartlett Pears, Cherries and Tomatoes are much better when properly canned than in their natural state, while when the other varieties cannot be obtained in the market, the Canned Fruits are an excellent substitute. Apricots in being canned lose none of their flavor, while the process of preparation makes them uniformly palatable. The sense of fullness one experiences in eating a ripe pear is modified in partaking of the canned article, and the appetite is agreeably stimulated. The tendency in ripe cherries to distress the stomach is entirely obviated in the process of canning, and canned cherries can be partaken of freely with no unpleasant results. The rank taste of the raw tomato which is distasteful to some, is removed in canning that vegetable, which thus becomes the most delicious and wholesome of all vegetables. Every housekeeper knows the brand of King, Morse & Co.

We have just received from the Publishers a copy of *The Album Writer's Friend*, containing nearly three hundred selections suitable for writing in autograph albums. Those of our readers who have been invited to inscribe their sentiments in a friend's album, will find this little volume a valuable help. It contains 64 pages, and will be sent by mail, post-paid, on receipt of 15 cents, by J. S. Ogilvie & Co., Publishers, No. 31 Rose street, New York.

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WE TAKE pleasure in calling attention to the advertisement of Albert G. Nye, in this week's issue of THE PACIFIC. His stock of pictures—framed and unframed—embraces elegant steel engravings and oil paintings worthy a place in any mansion, or adapted to the wants of less aspiring homes. His assortment of artists' materials for oil or water color painting, crayon drawing, and wax work is complete. He manufactures a very novel device for framing plaques—oval and round—quite inexpensive, and still very artistic and pretty, admired by every one who has seen them. Mr. Nye informs us that he has been continuosly in his present line of business in this city for about 15 years, a longer time than any other dealer, without change of business name, a fact that speaks well for his reliability.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco, by the day, week or month, with or without board, at low rates, please call at office of THE PACIFIC. tf

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